





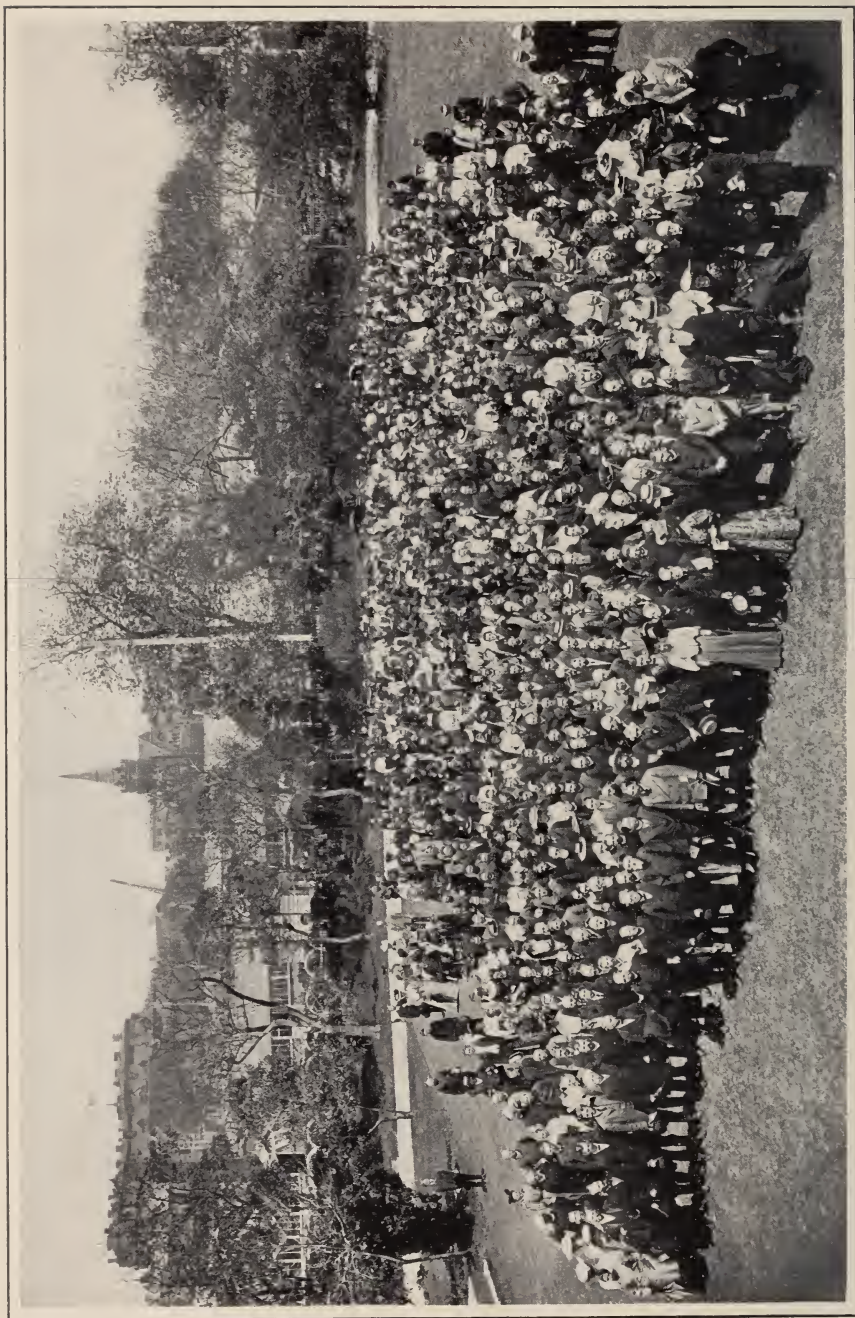






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MISSIONARIES AND VISITORS AT THE GREAT CENTENNIAL MISSIONARY CONFERENCE AT SHANGHAI, CHINA

# The Missionary Review of the World

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## SIGNS OF THE TIMES

### THE FERMENT IN INDIA

Recent telegrams from Calcutta, Lahore, Bombay, Rawal Pindi, and other parts of India, indicated an agitation that was plainly spreading and assuming alarming proportions. Preachers of sedition were bold, and in some parts the resentment of the Hindus to the government's partition scheme was fanning the fires of discontent; the natives were conspiring to embarrass British commerce and trade, and place British goods under the ban. In other parts the increase of the land tax, at Lahore the punishment of two native journalists for libel against certain Britishers and others, contributed fuel to the flame.

Probably the *causes* of unrest lie deeper than these *occasions*. The rapid strides of Japan, the reforms and new attitude of China, and the new regime in Persia, with the general upheaval of the whole Orient, now awaking from the sleep of ages, may sufficiently account for the disturbances of Hindu society. Like a powerful steed that begins to know his own power to be greater than that of his rider or driver, India begins to take the bit between the teeth and show impatience of the rein. Racial antagonism, religious differences, invasion of superstitious notions and customs, resentment under real or fancied wrongs, the conceit of conscious but latent power, jealousy of foreign political ascend-

ency—these are sufficient motives to explain the existing uprising; and, if we mistake not, there will be more trouble rather than less unless some efficient remedy is speedily found. Forcible suppression and repression will not do—it does not last and rather leaves matters worse in the end. India is a world in itself and has all the elements of a volcanic outbreak gathered in its own bosom. England has taken strong measures to repress the outbreaks. Ringleaders have been arrested and imprisoned without trial—and this has rather fanned the flame. Religious hostility is exhibited, tho fairness compels the admission that this is not the bottom cause of the outbreak. The Moslem element not only remains loyal but has made protests. But the same spirit that is now crying Africa for the Africans is crying India for the Indians.

The Board of Foreign Missions of the United Presbyterian Church received a cablegram from Rawal Pindi to the effect that the excitement was abating on May 15th, but that the mission there was attacked on May 3 and the property was seriously damaged.

### THE OPPORTUNITY IN RUSSIA

In spite of the state of unrest in Russia, there was never before such an opportunity for preaching the Gospel there as is now presented. Rev. A. W. Clarke of Prague writes that

the American Board has already sent workers into Russia, and that if they had funds, they could organize a great forward movement. There are now two Congregational churches in Russia that are treated in a friendly way by the government. The two preachers' support must be begged by the senior missionary at Prague. A combination society, half Young Men's Christian Association and half Christian Endeavor, is in a large city of Russia and the statutes are approved by the government. One Congregational preacher in Russia is publishing an important monthly paper that is well-nigh self-supporting.

The Scripture Gift Mission of England also is seeking to enter the open door by raising funds to print editions in each of the five languages spoken in Russia.

One who knows Russia well writes: "All over the land, in towns and villages, there are God-fearing men and women, students and peasants, who meet in cottages and halls to sing spiritual and soul-stirring hymns, and to pray with signs of deep feeling and emotion. I have seen all this myself—in Odessa, in Tauria, in Kharof, in Moscow, and in St. Petersburg. During the many years of my life and work I have never seen anything like it, either in the eastern or western hemispheres."

Another who has resided in Russia many years, and knows it equally well, says: "The people are longing everywhere for a fuller and clearer knowledge of God's Word. The government seems to realize that the great hope for the nation is the Gospel of Christ, and is giving such opportunities for the spread of God's Word as it has not for many centuries."

### EVENTS IN NORWAY

The "Lunde" revival, previously mentioned in these pages, has been followed by another awakening in Christiania that is attracting wide attention and drawing curious observers from far and near. It is claimed that it is accompanied by a *genuine gift of tongues*; at all events, all Scandinavia is deeply stirred, and ministers and laymen, not only from extremes of Norway and Sweden, but Finland and Denmark flock to Christiania to witness the strange phenomena.

An English Methodist, Rev. T. B. Barratt, who was some years since set apart for central mission work, returned to Norway from a visit to the United States where he had been, raising funds for a great institutional central mission hall. At the first meeting a new power seemed to be at work. There were strange, if not abnormal developments. Some people passed into an ecstasy; some who were naturally retiring seemed impelled to speak and endued with power; others began to speak with strange tongues.

There are certainly many marks of genuineness, tho we can not see what special good can come from even the gift of tongues apart from interpretation as we have shown in a leading article. But it is at least a good sign that multitudes are being saved; that old quarrels have been reconciled and often with no little self-denying effort; that old debts have been paid, even when outlawed by lapse of time; and that misdemeanors and crimes have been confest, even *in court*, after long concealment and immunity from punishment. Moreover it is said that the Word of God has never been so much to the front, all testimonies circling about some passage of Scripture;



that the one great theme is a crucified and risen Christ, and prayer is devout and abundant. There is a singular lack of "sensationalism"; and when the strange tongues *are* intelligible, their most frequent purport is a call to prepare to meet the Bridegroom. For months this has gone on and, while all such phenomena should, we think, be very carefully and very prayerfully tested, lest we be fanning and feeding "a false fire," on the other hand there should be perfect openness of mind and candor, and extreme sensitiveness to all the spirits' real movements and operations. There seems to be, just now, a very *special* call to prayer.

#### ENCOURAGING SIGNS IN FRANCE

Rev. R. Saillens writes from Paris to the *Baptist Missionary Magazine* that there are encouraging signs of a Roman Catholic awakening in France and names these three:

(1) One hundred and sixty parishes have formed themselves into *associations cultuelles* in spite of the bishops, and priests have been found to officiate in them; of course these have been, or will soon be, excommunicated as schismatics. They have formed a new denomination—*L'Eglise Catholique Francaise*, "The French Catholic Church"—and they are about to appoint one or more bishops, thus severing themselves from Rome.

(2) A Young Men's League—called *Le Sillon*, "The Furrough"—under the energetic management of its founder, Marc Sangnier, is agitating the country on the necessity of building up our democracy on the Christian principle. Tho Roman Catholic in name, and very carefully steering so as to avoid excommunication, the members of the *Sillon* speak very little on Catholic

doctrine; they proclaim a gospel which is very much like our own.

(3) A new translation of the Bible, by a priest now deceased, Abbé Crampon, has lately appeared. It is the first Roman Catholic version made on the original Greek and Hebrew; hitherto the Vulgate has been the only text from which Roman Catholic versions were made. This version is pure and beautiful; many Protestant scholars have praised it highly. It has blemishes, of course, but it is a matter of great joy that 35,000 copies have been sold in a few months at eight francs (\$1.60) a copy.

#### GLAD TIDINGS FROM BORNEO

More than seventy years ago, in 1835, the missionaries of the Rhenish Society commenced the preaching of the Gospel among the heathen of the island of Borneo. In spite of faithful, prayerful labors comparatively little fruit appeared and only from twenty to forty heathen were annually baptized by the twelve missionaries employed in nine main and seventeen outstations. Upon Sumatra, the neighboring island, thousands profest Christ in public baptism, but the natives of Borneo remained indifferent to the offer of salvation. Thus the laborers of the Rhenish Missionary Society thought that Borneo was the most difficult and sterile of the many fields of labor occupied by them. Now all is changed. Glad tidings of spiritual awakenings in the various stations upon Borneo follow each other in quick succession. Deep in the interior of the island, on the upper Kahajan and Miri rivers, ninety-three heathen have been baptized during the past year and a great spiritual awakening has taken place. The Dyaks, hitherto indifferent and

even cold, desire to learn all about Christ, and the Rhenish Society has opened a new station in Tewah. Native Christians are paying all the expenses connected with this forward movement, and among the catechumens is the chief of Tewah. Before this, he used to answer invitations to believe in Christ with the words, "Water runs down hill," signifying that he would be ready to believe after the people on the upper Miri had been converted. Now he is one of the most zealous students of the Bible. Damang Murai, the powerful and warlike chief of the upper Kahajan district, has asked for instruction preparatory to baptism. In Hurung Bunut six men asked for baptism, the women having decided to still wait. These men were publicly baptized, and the baptism exerted a great influence. The evening of the day of baptism the chief, hitherto indifferent to Djalām Slamāt (the way of peace), asked to be baptized, and more than twenty persons are receiving instruction together with him. The pupils of the missionary schools are begging their parents to come to the missionaries and to be instructed, and wherever the missionaries come into contact with the heathen natives, they are asked questions concerning the resurrection of the dead and other spiritual things. It seems as if one of the native evangelists was right when he said, "The heathen are suspicious in regard to the ways of the father and are searching for better things." We know, however, it is God's work.

#### MARVELS CONTINUE IN KOREA

The first Protestant missionaries went to Korea in 1882. There were one hundred and twenty converts at the end of twelve years, and to-day

(twelve years later) there is a Christian constituency of 100,000 people. More and more it looks as tho Korea was to be the banner country for the speed and thoroughness with which the conquests of the Gospel are made. The country is not large, having an area of only 85,000 square miles, and the population is but some 15,000,000. But the type of piety thus far exhibited is phenomenally fine.

Dr. W. H. Forsythe reports that while five years ago it was difficult to gather an audience of one hundred at the Syen Chun church, now there is a membership of 1,435. The work in the district has grown in one year from ten circles to thirteen, from sixty groups to seventy-eight, from 6,507 Christians to 11,943 or 5,436 conversions during the twelve months—an average of four hundred and fifty-three per month. One missionary baptized last year 1,027 adults and received 2,000 catechumens. He has under his care forty-five boys' schools with 919 pupils. The offerings of the native church for all purposes last year were 19,842.46 *yen*, (\$9,921.23). In the eight divisions in Bible Study classes, 1,140 men were enrolled and of the fifty theological students at Pyeng Yang, fourteen came from Syen Chun. In this one district eighteen new churches have been built and twenty-seven old ones enlarged during the year. There are now seventy church buildings in the province, all except two erected by the Koreans. The Christians of Syen Chun district pledged 8,000 days for special definite evangelistic effort last spring.

There are also fifty-six day schools with 1,119 pupils, receiving not one dollar foreign money. There is not a native preacher or evangelist on for-

eign salary, tho three receive a small portion of salary from foreign funds. For every American dollar invested in the station \$8.01 have been given by the Koreans. May God be praised!

#### **ADVANCE IN CHINA**

The Chinese Board of Education recently sent a commission of five men to visit the University of Shansi, which is under Doctor Richard's care. Their report is quite eulogistic, and as a result the government has sent Doctor Richard an extra decoration, that of the Double Dragon.

Rev. Dr. MacGillivray is putting an important work through the press in English—a history of all the missions in China. The statistics show a great increase in the membership of the Protestant Church and attendance at schools since 1902.

In 1902 Protestant Communicants numbered 113,090; in 1906, 178,000.

In 1902 pupils and students of primary and advanced schools numbered 49,000; in 1906, 57,000.

Doctor Richard is bringing out a book on "Conversion by the Million in China." Another book is also in the press, "The Awakening of Faith," treating of the new Buddhism, and one of the Princes of Siam, educated at Harrow, England, has offered to write an introduction. The Chinese Government has appointed Chang Chih-tung to draw up regulations for the Christian missions, and Doctor Richard has prepared a book on the "Essence of Christianity," with the view of explaining to the mandarins, students, and leading men generally what incalculable benefits God would bestow on them if only they would follow Jesus Christ and learn of Him. This will be distributed widely.

#### **THE REVOLT IN CHINA**

Cable dispatches from Swatow on May 27 reported a rebellion in the U-Ping district of the Chin-chu Prefecture. The civil and military officials at Wong-Kong were assassinated and their yamens burned. The local revolutionists were joined by natives of the neighboring provinces, concentrated for their attack on the officials without being molested by the populace. The military commander at Swatow mustered the station guards and went to the scene of the outbreak.

It is also reported that rioters destroyed the German mission station at Lien-Chow, near Pak-Hoi. The missionaries escaped injury.

Chin-Chu, where the riots occurred, is a maritime district of China, comprising parts of the Provinces of Kwang-Tung and Fo-Kien, on the southeast coast. It is inhabited by a hardy and industrious people, who furnish the majority of the men who form the crews of the Chinese Imperial and Commercial Navies.

This is not an anti-foreign but an anti-dynastic outbreak, and reveals the feeling of the populace, aroused against the government on account of some of the recent edicts. Later dispatches report that the riots have been quelled and order restored.

#### **CHINESE FAMINE PASSED**

The famine in China has been broken by the ripening of new crops, but the suffering of those who have been reduced to direst poverty will continue for many a day.

The American National Red Cross received in money contributions relief since the work was begun on December 24 last, \$320,000, and has received, besides, a large quantity of seed wheat



and flour. *The Christian Herald* of New York, collected \$250,000 of the amount, and sent a shipload of grain and flour to the sufferers. The relief has been applied principally through the Shanghai Central Relief Committee, composed of foreign consuls, prominent merchants, and Chinese gentry, and the missionary relief committee of Chin-Kiang. The transport *Buford*, with a cargo of supplies valued at over \$100,000, provided by *The Christian Herald*, was due to arrive at Chin-Kiang on May 26. The season is at hand when the new crops will be available for food.

These measures of relief provided by Americans have proved of vast benefit and have doubtless prevented thousands of deaths and untold suffering.

#### DIFFICULT PROGRESS IN MADAGASCAR

It is refreshing to hear that the French Governor-General of Madagascar can not hinder the onward march of the Gospel, much as he desires to do it. News of renewed revival in several stations has come. The public services are well attended and numbers of inquirers after the way of salvation approach the missionaries. Thus the laborers are encouraged by the Lord in their difficult work.

The Paris Missionary Society, in the name of all Protestant missionary societies at work in Madagascar (the L.M.S., the S.P.G., the English Friends, the Norwegian Missionary Society, and the Norwegian Lutheran Church in America), has sent a complaint to the French Secretary of the Colonies and has published a treatise concerning the difficulties in Madagascar (*La Question scolaire et religieuse à Madagascar*) at the request of the secretary. It depicts in striking man-

ner the dangers with which Protestant missions in Madagascar are threatened on account of the unjust edicts of the governor-general and cites concrete examples of glaring injustice. Of these we would quote just two. Addresses can not be delivered and even prayer can not be offered at a public funeral without special permission from the government. Again, a man may hold family worship for his wife and children, but if a neighbor or a stranger enters and he continues the worship, he breaks the law by holding a public service.

The governor-general is, at least, a peculiar man. One day he approached the new church of a Norwegian missionary station. The aged missionary politely invited him to enter, but the official answered, "I never enter a house where divine services are wont to be held." How can the missionaries expect justice from such a man?

#### SUNDAY-SCHOOL PROGRESS IN MISSION LANDS

An encouraging sign of the times is the emphasis placed on better methods of Bible instruction in Sunday-schools. In India the work is well advanced and Rev. Richard Burgess, of the Indian Union, went to the Shanghai Conference in order to help in the starting of this movement in China. There are said to be 133,000,000 children under fifteen years of age in China, of whom only one in every 64,000 attends a Sunday-school at present. Mr. Frank L. Brown, of New York, is also just returning from an important mission to Japan and the Philippines, where he has been successful in giving a decided impetus to this branch of Christian work.



## "SPEAKING WITH TONGUES"

BY ARTHUR T. PIERSON

During the last few years, at sundry centers, notably Los Angeles, California, parts of India and China, Sweden and Wales, have recurred unusual, and to some extent abnormal, manifestations, similar in character; supposed by some, and claimed by others, to be due to a supernatural gift of *speaking with tongues*. Hasty inferences and conclusions in such a case are unwise, and may be disastrous, and the whole matter should be calmly, judiciously, and judicially weighed.

The Word of God supplies the basis of all clear and spiritual judgment, in one exhaustive passage—I Cor. xiv—the entire chapter being occupied with this matter; and if this monograph is studied the peculiar wisdom of the Spirit's teaching will appear. Here the contrast is intentionally emphatic between *prophesying* and *speaking with tongues*, immense preponderance being conceded in favor of the former, which here means not *predictive* but *preceptive* utterance—inspired teaching. The apostle encourages the Corinthians to covet the *best* gifts, and most of all the gift of prophecy; and for reasons which may be stated in the order of his presentation of them. He says, of speaking in unknown tongues:

(1) It is *unintelligible to the hearer*. If genuine, it is known as such only to God, so that even he who so speaks, in the Spirit, speaks mysteries to all others.

(2) It is not in itself *edifying*. While prophesying is profitable for "edification, exhortation, and comfort," this gift in itself can only cause the hearer to wonder, in awe at what he understands not.

(3) It is therefore comparatively *undesirable* and *unserviceable*. It is mentioned last among all the spirit-gifts and manifestations, and, in the enumeration, in chapter xii. 7-10, seven other gifts outrank it.

(4) It is *dependent for all real value* upon the companion gift of *interpretation* of tongues, with which it is coupled in the previous category (xii. 10). In fact only such interpretation can lift it to the level of that which is "good to the use of edifying that it may minister grace unto the hearers" (Eph. iv. 29). Apart from such interpretation, it is without profit, bringing no "revelation," "knowledge," "prophesying" or "doctrine" (verse 6).

(5) More than this, it may degenerate into an *empty display of the mysterious*—a mere babble, if not babel, of confusion, like many "sounds" ("tunes"—margin), in which no one can tell what is sense and what is nonsense, what is spurious and what is genuine.

(6) Speaking with tongues rather promotes *dispersion than closer association*. Its tendencies are divergent not convergent. As at Babel, when they could not understand one another's speech they separated and scattered, so, if the hearer "know not the meaning of the voice," the speaker will "be unto him a barbarian"—a foreigner—and conversely.

(7) Such a gift, therefore, acts rather as a *hindrance* than a *help to common worship*. Part of the power and acceptableness of all that is done in the assembly depends on the *responsiveness of the worshiper to the leader*. Whether the service of song, praise or prayer, or hearing of the Word, what

is in a dead language can not evoke the hearer's "Amen." How can the heart of the "unlearned" intelligently answer to what is not understood? However well the speaker does, as the hearer can not enter into the sentiment of what is spoken, *joint* worship and united communion are impossible.

(8) Further, speaking with tongues alone—independent of interpretation—may even *work damage*. An assembly, where all speak with tongues, would impress an unbelieving outsider so unfavorably that he would declare them "*mad*" (verse 23), in such a jargon of confused sounds, thinking himself in a madhouse.

(9) By the Spirit Paul enjoins that, when such gift actually is bestowed, *its exercise shall be carefully regulated*. For such regulation he gives two distinct rules: (a) The law of *precedence*; (b) the law of *silence*. If any speak in unknown tongues, let it be two or three at a time, and these in succession, not all at once; and let the interpretation accompany each utterance. And, if there be no *interpreter*, let the speaking with tongues be *suppressed altogether*—let him who has the gift keep *silence* toward *man*, and use his gift toward *God*, who *can* understand him.

(10) Moreover, what produces *confusion and not order* can not be of God, who is not the author of disorder, but of decent conformity to law and "peace." While, therefore, speaking with tongues is not to be *forbidden*, it is not to be *coveted*, but rather edifying, instructive, intelligible utterances of inspired *teaching*.

(11) It is more than hinted that speaking with tongues is also peculiarly open to *spurious imitation*: The Devil, the master counterfeiter, is al-

ways with peculiar subtlety *imitating* the manifestations of the Spirit. When God is mightily working, so is he; and no one gift of the Spirit is so easily counterfeited as this. So long as no interpretation makes the language intelligible, who shall tell whether it be blessing or cursing, reverent or profane? Interpretation alone can make speaking with tongues edifying, or attest it as genuine.

(12) Some think that the injunction here, bidding the Corinthian "*women* keep silence in the assemblies," has special reference to this speaking with tongues. Women in the Orient were then, as now, especially excitable and prone to excesses. When once emerging from the seclusion and privacy of the harem or zenana, into the new freedom of the Christian brotherhood, they were prone to run into fanaticism, and might easily mistake an hysterical mania with its incoherent mutterings for a gift of supernatural utterance.

Early in my experience as a pastor I met a case of this sort, where a woman, the prey of hysteria, babbled in a strange and unintelligible dialect. Who can review this whole chapter, with its exhaustive treatment of the subject of speaking with tongues, without recognizing the wisdom that cometh from above? Who can fail to see that even when such gift is *genuine*, it is not, by itself, to be *sought or desired*, but is significantly put at the bottom of the whole catalog of the Spirit's manifestations? Wonder-working faith, wisdom to instruct, knowledge to reveal; the healing touch, or prayer-access, the power to speak as a divine teacher, or even the keen spiritual sense to *discern* the spirit of truth and the spirit of error—

any of these we are to account as of far more value to the church, and as presenting no stumbling-block to an unbelieving world.

Tried by such spiritual criteria, what must be the verdict as to these modern so-called miraculous "gifts of tongues"? In no case have they been accompanied with the companion gift of interpretation, that like the mysterious companion sex, in the botanical realm, alone makes them fruitful. According to the apostles' teaching, the gift of speaking with tongues is to be *supprest*, not *expressed*, in the absence of any interpreter.

But exactly the contrary is true in these modern manifestations. They have been often *sought* systematically with prolonged fasting and prayer, as tho this power to speak, however unintelligibly, were some great gift to be coveted. And, when the "gift" is claimed to have been bestowed, in vain have the Scripture regulations been urged. There have been wild outbreaks of fanaticism—the orderly assembly turned into a babel of confusion, people half-fainting and evidently in an abnormal state—especially hysterical females. Even in the more seemingly manifestations, there has been nothing intelligent on the part of the speaker, or intelligible on the part of the hearer; nothing to separate the spurious from the genuine, or turn the gift to use; and, in many cases, a *schismatic* tendency and result. When this manifestation was first seen in America it led to a split in one of the largest and best of the churches on the Pacific Coast, being accompanied by such extremes that conservative, sensible people stood aloof. In India, self-will has been singularly manifest; instead of the "spirit of the prophets"

being *subject* to the prophets, a stubborn persistency in divisive courses, with refusal to listen even to the Divine oracles. There has often been an obvious temptation to *self-display*, as tho there could be any object in the mere *possession* of some occult power, quite apart from all profit to others, and even while working harm, breaking up peace and creating disorder. Letters have been addrest to the editor of the MISSIONARY REVIEW from various quarters, and unimpeachable sources, testifying to such facts, and appealing for help in prayer! In no instance has *any good* been traced to these manifestations. They remind us of the Irvingites, of years ago, and seem largely a reproduction of the strange phenomena that in the last century wrought such harm.

In some cases these manifestations have been the cloak, not only of fanaticism, but of *fraud*, as when one man, claiming suddenly to be endued and endowed with power to speak in a new tongue was found, years before, to have made a distinct *study* of that dialect! In another case a woman was subject to hypnotic influence from an overmastering masculine mind, and needed *separation* and *isolation* in order to be fully herself.

These facts we record with regret, but with a deep sense of responsibility. God forbid that by tongue or pen we should hinder any genuine work of the Spirit of God. Never was there more need of *sensitiveness* to all His motions and suggestions, listening to the "still small voice" with becoming silence and intentness. But we must not shut our eyes to certain great considerations, such as these:

(1) The Infallible Scriptures alone can be our ultimate court of appeal.



(2) The gifts most to be sought are those which are most to edification.

(3) All spiritual gifts that are genuine are promotive of peace and harmony.

(4) All true endowments of the Spirit lead to humility and docility of temper.

(5) Any gift sought for its own sake or for self-glory is a delusion and snare.

(6) All undue *human* influence is inconsistent with the supremacy of the Spirit of God.

(7) What has a divisive and centrifugal tendency is open to gravest suspicion.

(8) We need to be always on the alert to detect satanic disguise and counterfeits.

Mr. Robert Baxter, in his "Narrative of Facts," touching the so-called "supernatural manifestations" in members of Edward Irving's congregation—and in *his own* experience—has testified to some such utterances in other languages, but, at the same time, borne unmistakable witness to their *undesirableness*. He says a strange power seemed to possess him, with varying impulse to utterance, and then a sentence in French was vividly set before his mind and spoken; and subsequently sentences in Latin and in other languages, so far as he could judge by the sound, and the exercise of the organs of enunciation, others recognizing among them Italian and Spanish words, tho there was no power given anyone to interpret, and nothing was therefore learned as to their import or purport.

These experiences were attended on Mr. Baxter's part with much mental strain and a strong inclination to speak, and yet a conviction that the

utterance should be restrained. When the tongue was yielded, the utterance was often so discordant that he concluded that, unless definite words were suggested, he was forcibly to withhold speech. When he did speak he could not recognize what was spoken as any language known to him, except when the words were Latin or French. While he spoke semidetached words and sentences, there was in no case a connected discourse.

Mr. Baxter also testifies that Mr. Irving had accepted the declaration of others that God would bestow a pentecostal gift of tongues *for preaching* in all languages to the nations, but expresses a hope that he might be led to abandon such opinion concerning this power, when, *weighing its fruits, he saw it was not of God*.

He further records his view that the "unknown tongue" was *no language whatever*, but a mere collection of words and sentences; and, in lengthened discourses, much of it a jargon of sounds; and, altho he found many instances of obvious discernment of thoughts or of a particular state of mind in others, he concludes that "the whole work is a *mimicry of the gifts of the Spirit*, the utterance in tongues a mimicry of the gift of tongues, and so of the prophesyings, and all the other works of the power. It is Satan, as an angel of light, imitating, as far as permitted, the Holy Spirit of God; according to the degrees of unfaithfulness of the individual or congregation with whom it is present, so, I am persuaded, is the degree of power, and consequent deceit, which is put forth."

This is important testimony, coming as it does from one who was not only a personal witness, but himself a subject of these manifestations. Cer-



tainly, in Irving's day, there was no fruit unto edification, and the results have been rather destructive than constructive.

After having studied these modern manifestations with carefulness and candor, so far we are unable to trace any fruit unto man's good or God's glory; but on the other hand, much damage to many most precious interests of individual souls and the community. And lest any be drawn by mistaken zeal, to the kindling or feeding of a "false fire," we candidly put before the reader the testimony—one among many—recently furnished from one field of these manifestations, in India.

This correspondent says that, after careful investigation, his "own mind is completely at rest in regard to any further question as to the true character of the movement"; and adds: "I believe it to be an *incipient Agapemone*, and the people now entangled in it are just where Piggott and others were years ago. I saw at once that I should have to take a very decided stand, but had no idea of the conflict that was waiting. For nearly three days and nights I passed through the deepest travail of soul I have ever known."

The details can not be added without violating the privacy of a confidential correspondence; but, without naming persons or places, it may be said that the information is trustworthy, and some of the parties mentioned are known to the editor. But some facts may safely be divulged as bearing upon the whole matter.

Our correspondent's observation, and investigation by correspondence, show that "all the spiritually-minded men in South India" whom he is in

touch with "are opposed to the movement. The position of affairs was unmistakable to a candid mind."

These parties, confronted with the teachings of the word (as in I Cor. xiv.), were not ready to be guided by it, revealing a stubborn self-will that by no means commended their supernatural claims; while the most devout and spiritual persons present at the interviews, one after another, praised God for sending the visiting brethren to apply the Scriptural test.

Again the movement has been accompanied with outbreaks of fanaticism, often wild and ungovernable, as when a crowd gathered in a sick girl's room, noisily groaning, and praying, trying to persuade her she was miraculously healed and could "rise and walk." When one of these parties was invited to come quietly apart for a prayerful talk over the open Bible, he refused, but wanted instead a public discussion, the spirit manifested discrediting his whole attitude, as not of God. Letters of warning and attempts at remonstrances have been in vain; there has prevailed a spirit of infatuation, determined at all costs to persist, and the only resort open is agonizing prayer for their deliverance from what seems evidently a snare of Satan.

Our correspondent writes that all those who have with him witnessed the present movement "see the awful character of the delusion now working." Two chief points he mentions: Satan offers these hungry souls stones, and they accept them as bread; and, having got his stones accepted for bread, he goes on to say, "Cast thyself down! The angels have charge of thee." The doctrine taught is: "Give over the control of your personality!

Let yourself go! Lose self-control, and pass out of the condition of consciousness! You can not get through until your own personality is yielded to the control of another"—Satan's counterfeit of Gal. ii. 20.

Unhappily, writes our correspondent, this "control of another" resolves itself into mere human *hypnotism*, and sometimes leads to shocking impropriety. One woman missionary says she could not relate to any *man* what she saw in Calcutta meetings. There is a casting themselves down which eventually makes them *castaways*—instead of keeping the body in subjection, retaining rightful rule over it, like Paul, *lest* he be a castaway. And finally, Satan prevails on the victim of his wiles to accept a spirit of delusion for the Spirit of God.

These parties claim speaking with tongues as the *sole evidencing sign* of the true Pentecostal baptism, notwithstanding the witness of the Word in I Cor. xii. and xiv. already referred to. They insist on incessant prayer for this gift, tho it takes months to get it; and teach as an essential condition of success, the renunciation of all control over their own bodily movements, etc. In some places where the manifestations occur there seems to be a peculiar intoxicating atmosphere, and the victims of this delusion are sometimes physically wrecked and mentally unhinged. Withal there is a spirit of *propaganda*—a determination to go to China, Japan, etc., and especially to Los Angeles, as their "Mecca." In one case a woman was treated as a doctor would a rebellious patient, and being seen to be under hypnotic influence, was sternly bidden to go where new surroundings might break the spell.

The missionaries generally are unusually serious and earnest. Side by side with revival scenes appear Satan's counterfeits; and hence a solemn awe, begotten by the conviction that this movement is one of his devices—a snare for the feet of the unwary. So far, scarcely any one of high spiritual standing has been caught in the net, and some who were, for a time, have been delivered.

The writer of the letter, from which these copious extracts are made, acknowledges himself to have been entangled in a like snare twenty-one years ago, and, but for the Lord's deliverance might have been to-day under a like infatuation with the leaders of the *Agapemone*. This also entitles his admonition to at least a prayerful hearing.

Without the *personal* observation which gives peculiar weight to warning words, we feel it important to lay the facts, forced upon our attention, before all devout students of the Word of God and observers of the signs of the times.

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### YOUR MISSION

If we can not be the watchman,  
 Standing high on Zion's wall,  
 Pointing out the path to heaven,  
 Offering life and peace to all;  
 With our prayers, and with our bounties  
 We can do what heaven demands;  
 We can be, like Aaron,  
 Holding up the prophet's hands.

Do not, then, stand idly waiting  
 For some greater work to do,  
 For time is a lazy goddess—  
 She will never come to you.  
 Go and toil in any vineyard,  
 Do not fear to do or dare;  
 If you want a field of labor  
 You can find it anywhere.

—ELLEN GAT

## ELDER KEEL

BY REV. JAMES S. GALE, D.D., SEOUL, KOREA  
Author of "Korean Sketches," "The Vanguard," etc.

In Pyeng-Yang, Korea, there lives a man called Keel, whose name means "Auspicious." He is blind when he walks out, tho he can see a little with the book close before his eyes. His external history reads, "Once he could see but now is blind," while, strange to say, he puts it, "Once I was blind but now I see." As he feels his way about, led by his son, or some other lad, he is the picture of helplessness, and we might reasonably ask, what place of service could such a poor blind Korean possibly fill? Keel's voice is soft, with a touch of far North accent, and is most pleasant to the ear.

Keel is nearly forty years of age. Brought up in a heathen home where they prayed to spirits of the dead, where they worshiped the hills, where diseases were handled, hugged, and propitiated, where eternal darkness as to things spiritual reigned supreme, what should he know of God? Early in life, however, he got it into his tangled head that there must be a Great Being somewhere, and that a lost line of communication must surely exist. He read the books of Confucius, but there was no answer; then he tried Taoism which reads: "The name that can be uttered is not the Eternal Name; the way that can be walked is not the Eternal Way."

Led by such passages he and two of his companions became Taoists, out and out disciples of Noja, the old philosopher. In the performance of their sacred rites, they frequently visited the hills for one hundred days of prayer. In the quiet of the pines and by the side of gurgling water, these three spirits united in an unconquerable effort to find out God. It was a long season of fasting these hundred

days, with only nourishment enough to keep life in. Thin, wan and gaunt, they prayed on and on if by any means they might find God. The long nights came when sleep must be conquered



ELDER KEEL, OF KOREA

and prayer kept going if they would attain to the Eternal One. Out in the piercing wind they prayed still with the shadows all about them, hoping, little by little, to rise into the quiet region where the heart would ache no more.

Keel was the leader in this fierce exercise of the soul. Often he poured cold water over his head to expel the insidious oncome of sleep. Night after night, with the despair of the drowning, they held on, "O God! O God! O God!"

It was a long hopeless struggle. True, there were times of quiet in the soul and intimations of peace, but the finding was still beyond them. So the long vigils were kept up and the praying continued, till in each case the hundred days were over.

Kim, Keel's friend, had journeyed



into Ping Yang and there had heard of the Western Faith. He would go see. Through a chink in the paper he watched the missionary, saw him reading, saw him praying. This was wonderful. Into the mystery of it Kim peered with intensity, with the spirit of all prayer upon him, until, caught by it, he was held fast, and, ere he knew, was rejoicing in a kind of light that was a stranger to the Taoist faith. Keel heard of it. What! His bosom friend Kim, with whom he had fasted and prayed for hundreds of days, turned heathen and outcast! He would see to it, and restore him by force.

It was a strange meeting. These two who had walked heart to heart and hand in hand, were divided now by an impassible gulf spanned by no visible bridge. "What," says Keel, "do you mean to say that you have forsaken the faith that we have labored for so long?"

"But I've found what we sought," said Kim.

"No," answered Keel, "it is false; I will have none of it." But he stayed on, and Kim was quiet and did not argue.

"I was amazed," said Keel, "at the repose of his soul, and I fixt my gaze upon him. My eyes burned into his every action, his downsitteing, and his uprising, his sleeping, his waking. As the days deepened a horror overcame me, for I saw that he had won. What could I do but resort to the old method of prayer, this time in the name of Jesus. By degrees the rope that I had held to so persistently was parting, strand by strand, with my soul dangling over the abyss. Into the region of the lost I entered, where there are no words to depict the agony. It was the seventh night and I fell into a half

slumber, worn out and hopeless. How long passed I know not, but in the darkness I was suddenly awakened by a loud call, 'Keel Sung-ju!' my name, and the echo was repeated. When I sat up, bewildered, I saw before me a mysterious something—what shall I call it? The room itself became transfigured, and a glory light shone all about me. Rest and forgiveness settled over my soul, and a tenderness, too, that manifested itself in many tears. Now that I look back I say, 'Oh, the joy of it! All my prayers were answered and God, whom I had sought through years of agony, was found at last. I was home in my Father's house, redeemed, forgiven.'"

As the light entered his soul little by little his eyesight failed him, and Keel went blind. Like Paul it would seem that he was shut out for a time and separated from the distracting influence of the eye, that he might be shut in with God. His was a vision brighter even than Kim's and all others around him. There accompanied it, too, a wisdom that was wonderfully persuasive.

Some of the schoolboys complained of their woman teacher, an American, and the rumor reached Keel. He called the boys and asked the reason of their complaint.

"But she lords it over us," said they.

"Lords it over you!" said Keel. "What do you mean by lords it over? Would you say that your father lords it over you?"

"Oh, no, not our father," they answered; "he has a right to."

"Or your mother?"

"No, nor our mother either."

"Would you say your Koran teacher lords it over you?"



"No," said they, "he also has a right to command as he pleases."

"Then," said Keel, "out of your own mouths you are condemned, for the woman is both mother and teacher to you all. Think of it, and you, Christian boys, so unthankful! Let's kneel down and tell Him how ungrateful you've been."

There were no more words about "lording it over."

But Elder Keel's eyes became blind, stone-blind, long since, and the Book he loved to read was hidden from him,—hidden forever. Still he would pray about it. The Book was what he wanted; oh, to see the book once more! He could be led by the hand through the street, but no eyes could read the Book like his own. He prayed and others prayed with him, till, in answer, there called one morning his missionary friend and a surgeon with a case of instruments. They had a few minutes of prayer and then to the knife. Faith and works went hand in hand. Finally, wrapt close about the head, Keel remained as before in the darkness. Some days later the bands were removed and lo, his heart's desire had been given him, for he could see to read; see to read now as well as see to pray.

His wisdom everywhere was evident, and his power to reconcile conflicting conditions, his fearlessness, his gentleness. He was elected elder of the Pyeng Yang Church, and his preaching has been listened to with keenness of delight. He has had no great experience intellectually, but he has a subtle something that has to do with the heart and that God uses to influence men.

As a preacher he knows how to

make his hearers smile; as a worker how to fasten to the object of his faith with a grip of steel; as a man of prayer how to be as simple as a child. The longings and searchings of his Taoist days are answered in his present life of faith and service.

In Keel's home there is a little box fastened against the wall, into the slot of whose cover goes one-tenth of all the meager monies that reach him. On a Sunday morning there is prayer round the box, when it is opened and each member of his family receives his offering for the day.

"A box of joy and gladness," says Keel, "with always heaps of money for the Master's service."

In the wake of this blind, unschooled teacher, devils are cast out, the sick are healed, lives are redeemed, sin is put away, service and money are consecrated, peace and joy abound.

On hearing of a debating society in one church he said: "Oh, put it away; life is too short now to learn of the spiritual mysteries of God, and these are sweetest of all to the soul."

So he lives on and labors a glad savor of life unto life, with no sight worth speaking of, no money, no social standing, no scientific training, no acquaintance with Greek or Hebrew, no knowledge of the wider world. With nothing but his poor blind Taoist gropings and his hungry heart he came to God, and at once was taken "far ben," to the inner chambers of the Divine Presence; while many of us, cultured, refined, rich, wise, entitled to all manner of opinion, sit out on the Palace steps in the chill, where we have only faint glimpses of the glory, and but indistinct murmurs of the Voice Eternal.

# FRENCH PROTESTANT MISSIONS IN THE ISLANDS OF TAHITI\*

BY REV. O. MOREAU, MOOREA, PACIFIC ISLANDS

Missionary of the Paris Missionary Society

Two Roman Catholic priests induced the French Government to extend its protectorate over Tahiti in 1843, and afterward France took full possession of them. From that time the Roman Catholic priests poured into the islands and became aggressive and powerful. As the native Protestant pastors dared not, or could not enter into competition with them, it was necessary that the Paris Evangelical Missionary Society should take the work from the hands of the London Missionary Society, whom the French authorities suspected. Thus, in 1868, the Paris society sent out three agents to cooperate with the London society missionaries, and to undertake educational work for the Protestant Tahitian children. M. Vienot was most fitted for this branch of missionary work which was committed to him.

The Tahitian Church had been founded upon the principle of Congregationalism, but during the long period of wars that system had been so abused by the natives that it had become a real danger for the life of the churches; consequently, after much thought and prayer, the French missionaries set themselves to the difficult task of giving the Tahitian Church a new constitution which would unite them into one body. This work was finally accomplished in 1884 when the consent of the French Government was obtained for the confederation of twenty-two parishes—eighteen in Tahiti and four in Moorea. Over these

parishes were eighteen native pastors and three French missionaries.

Long before the coming of the French men-of-war, heathenism and idolatry had been wholly given up, and all the population had become nominally Protestant. There was a parish in every district of the land, including the Communicant members of the church and the Protestant adherents. There were native pastors and a Christian theological training institute. Thus, when the French missionaries arrived they found native churches which had already lived their own life many years.

In the new constitution for the churches great importance was given to the parish. It became the working unit of the whole system. Its rights were specified and two superior councils were formed (district and superior) to have supervision of the work. Each parish enjoys a large degree of self-government through the parish council, composed of the pastor and of four or more deacons. All the parishes of Tahiti and Moorea are grouped into three regions: *North Tahiti*, ten parishes, with Papeete as center; *South Tahiti*, eight parishes, with Mataiea as center; and *Moorea*, four parishes, with Papetoā as center.

Every parish council delegates its pastor and two deacons to compose the district council in which the native element is, of course, in large majority. The superior council meets once a year in Papeete, and is composed of

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\* Moorea Island, nine miles west from Tahiti, has always been linked in destiny to the greater island. The kings of Tahiti were also kings of Moorea, and had abodes in both islands. The first missionaries landed at Tahiti, but part of them soon settled at Moorea and had there schools and a printing-house. On Moorea the first large Protestant church of the Society Islands was built in 1822.



THE PORT OF PAPEETE, ISLAND OF TAHITI

the three European missionaries, with two native pastors and three deacons from each district. It is a kind of general synod which is in charge of all the churches of Tahiti and Moorea.

As a rule, Tahitians like to speak—but very often it is to say nothing. There are many others who become excellent speakers. It is highly interesting to hear them in the church councils bringing motions, discussing questions, speaking their minds always with perfect courtesy. There is, of course, danger lest the natives satisfy themselves with outward appearances, and become formalists without a spark of life. When left to themselves they would fain take the external forms as their ideal. Unconsciously they would drop the spiritual life, true communion with Christ, and stick only to the rigid and literal observance of the discipline. This is not strange, since they are but at the beginning of their edu-

cation and we can not reasonably expect the wisdom of maturity. The missionaries must patiently and lovingly work to complete their spiritual education, and then the day of complete self-government will dawn.

The country school work was never fully in the hands of the French Protestant missionaries. With only three men, their hands were full in caring for the high schools at Papeete, the general church work, and other matters. Roman Catholic priests, on the contrary, were so numerous that they could open elementary schools in every district, and therefore succeeded in getting hold of some Protestant children. Finally, the government took charge of the school work and a strong sense of relief was felt by the Protestants. Reverend Vienot saw his opportunity and before long offered to the government fully qualified teachers for almost all the schools which were



opened. Thus the Protestant high schools became the source of most of the government teachers.

The Tahitian churches do not, of course, increase through the conversions of heathen, since there are no more heathen in the islands. The normal way left for growth is through the real conversion of the Protestant adherents and the children. This is indeed a difficult work on account of the moral laziness and the natural inclination of the unconverted Tahitian to immorality. But pastors and dea-

cons work diligently and little by little the churches increase regularly every year. Another means of growth is by missionary work in other islands. Here also their efforts have met with success.



MEMBERS OF THE GIRLS' HIGH SCHOOL IN TAHITI

cons work diligently and little by little the churches increase regularly every year. Another means of growth is by missionary work in other islands. Here also their efforts have met with success.

There are opponents to the church growth. The Roman Catholic Church arrived late and find it hard now to undo the work of Protestant education. They have tried to import Roman Catholic islanders from other parts of the South Seas, but this scheme has not generally succeeded. They have won some adherents, but the story of

their conversion to Romanism is usually a sad one and is not due to conviction. The Mormons and the Adventists have come direct from America. They do not unfold at once the whole of their strange doctrine, but go where they hope to find some people whose piety is not very enlightened and whom they can trouble and frighten. They lay great stress upon what they call vital points, such as the baptism by immersion, or the Mosaic Sabbath, and they affirm that to overlook them means eternal death. Their con-

verts are, however, almost wholly from the malcontents, who have thus the pleasure to take their revenge without becoming Roman Catholic. Awful temptations everywhere face our people. Drinking, gambling, immorality—all things which are so hard to repulse for a non-converted Tahitian! Is it not a shame to say that many white people openly encourage these things?

In spite of these obstacles, however, our church grows stronger. The essential thing is for our Christians to keep awake—to live by God's Word



and to work. That they are doing this is shown by their ardor in building new churches without asking a penny of help from the Paris society. However hard and long the work of finding the needed money may be, they do not complain. They tax themselves for years, give their cocoanut crops, go out as workmen, to bring the results to the Lord's house, to see it

the same bring joyously every year nearly \$200. It is a great festival for them, for which they prepare long beforehand. In the year 1905 they gave no less than \$7,049.14, and in 1906 they gave \$3,865.83, notwithstanding the terrible cyclone of February. This money is used by vote of the superior council for the evangelization of the world. To show their gratitude to



BUILDING THE NEW PROTESTANT CHURCH IN PAPEETE, TAHITI

erected at last. It is simply remarkable.

But the life of the churches is shown more truly by their earnestness to help missionary work and to become missionaries themselves. Very early the English missionaries taught them to give liberally to the annual missionary offering. The troubled times of French occupation almost put an end to that habit, and it was difficult for the French missionaries to arouse them again to its necessity. Twenty years ago there were some which gave only—and reluctantly—a few dollars. Now

the Paris Missionary Society, the Tahitian churches send to that society the third part of the whole missionary collection. They have thus united themselves to the great body of the conquering church whose head is the Lord Himself.

Part of the money is consecrated to the Native Pastorate Training Institute, a branch of the work so essential that it can not be dispensed with by native churches. The pupils are steady young men, who are married and who have been church-members for at least three years. They submit themselves

to the special discipline of the institute for four years, and annual examinations show who are really qualified for the work. The unqualified are dismissed, but those who succeed generally become good pastors.

Another part of the money is consecrated to the missionary work which the Tahitian churches themselves have undertaken in their neighborhood. It was thought by the missionaries that the best means of stimulating their spiritual life was to interest them in others, to make them responsible for others. There were nearby three archipelagoes where the pure light of the Gospel did not shine: (1) The Tuamotu Islands, partly Roman Catholic, partly Mormon. (2) The Marquesas Islands, where the people are still near heathenism and where there are thirteen Catholic priests. There was also a small mission under the care of a native pastor of the Sandwich Islands, but with no prospects of success. (3) The Gambier Islands, which were so long a stronghold of popery, and where the long exclusive domination of the priests brought nearly all the inhabitants to death or imbecility. Their reign is now over. The Tahitian churches seized eagerly the great privilege to bring the Gospel in those parts. They have sent two native pastors in the Marquesas; one went to the Tuamotu, but after a trial of several years, it was deemed best to wait better times. At last, one

young, enterprising pastor was sent to the Gambier Islands, and before long he gathered around him a good congregation which is already building a church with their own means. Light shines in the shadows and we may understand the joy of the Tahitian churches at the success of their work, carried on by their own children, at their own expense.

The remainder of the missionary collection is kept for the missionary ship fund. It was necessary to have a means of going here and there to visit, comfort, guide and help those who are on these other islands. The London society has the *John Williams*. The Protestants of France, stimulated by Reverend Vienot, gave the *Southern Cross*—a fine schooner of four tons—to the Protestants of Tahiti; she has already rendered very valuable service, bringing everywhere the flag of Christ.

Such is the condition of the churches of Tahiti, and such is their work. Of course, the era of the difficulty is not closed and there are still enemies within and without, but that is a part of life. There are still many spots and wrinkles, but we trust in the might and love of our Savior wholly to regenerate our dear native churches. We rejoice to see these Christians already standing up, well disciplined, going ahead in the face of the enemy. There is in store for them, if they are faithful, a rich and blessed life in our Lord Jesus Christ.

## THE STORY OF TIAKWA, A NUGOUR WOMAN

BY REV. IRVING M. CHANNON, KUSAIE, CAROLINE ISLANDS  
Missionary of the American Board in Micronesia

Kusaie, in the Caroline Group, was one of the first islands of the Pacific to receive the Gospel fifty years ago and is therefore one of the places where the best results have obtained.

A few years ago there came to Kusaie from Nugour a native woman named Tiakwa and her husband, who was to be employed by a white trader. Nugour is a low, coral island, not more than ten feet above the sea, and contains very little vegetation. Kusaie is mountainous, with peaks 2,000 feet high, and yields an abundance of food and vegetation, so that this woman found everything in great contrast to what she had formerly seen. But it was not these things that impressed her most. She was a heathen, clad in heathen dress, while the natives of Kusaie were Christians, living in civilized homes. Tiakwa was at once moved by the kind and gentle treatment which she received from them, for they took her into their homes and clothed her. She soon discovered that there was something in them which she did not understand. She visited the schools and found the children in classes, learning to read and to write and she found them using what to her was very strange, a book, and they appeared to be talking to it. She went into the church services on Sunday and found the older people as well as children gather in worship and Sunday-school readers from the Scriptures praying with bowed heads and singing hymns together. She never before heard two notes sung in harmony, much less did she know what praise or worship was.

Tiakwa wanted to know what all this meant and was told that if she would

attend the school and learn to read she would discover the mystery. She spoke a foreign language, but the dia-



THE KING-PREACHER AND HIS WIFE  
Leke T. Loveland is king of Nugour and at the same time  
a faithful Christian teacher and preacher

lects of Micronesia are not very different, and natives can readily learn them, and with a few words, signs and gestures can make one's self understood. She went into the school and was taught to read out of the Kusaie New Testament. In the church and Sunday-school she was taught the Lord's prayer, the ten commandments, and to sing Kusaie hymns. From Sunday to Sunday she heard explained many of the wonderful stories of the Bible and



learned of a God of love and of Christ the Savior. As a result, in less than six months Tiakwa had found Jesus as her personal Savior. From the very first she was filled with the desire to bring this good news to her own people and began to plead with her husband to return to Nugour. He advised her to stay longer in Kusaie and learn more, but finally yielded to her wish and they returned. Her conversion and teaching was accomplished entirely by the native workers. Her stay was so short that she did not come in contact with any of the missionaries, whose homes were in another part of the island.

On reaching Nugour she began at once to tell her people of her change of heart and of the wonderful Bible stories she had heard. She persuaded them to consecrate the seventh day for the worship of the true God. They built a small chapel and she began to teach them the Lord's prayer, the ten commandments, and the few hymns she had learned. She interpreted into their native language verses from the New Testament, and explaining these to them as best she could, she sought to lead them into a new life. She soon found how little she knew, just a few crumbs from the Master's table, and began to pray to her Father in heaven that He would in some way send them a teacher, such as she had seen in Kusaie.

The Father, who hears all importunate pleas of His children, answered, and, all unknown to himself, sent the writer to them. I was returning from Truk to Kusaie, going out of our usual way, on a little trading schooner which called at this island of Nugour for co-

bra (dried cocoanuts). On going ashore we met this woman and heard her plea for a teacher. It was agreed that if she could find a young man willing to go, I would take him to Kusaie and train him to be their teacher. An afternoon was spent in examining several candidates, but we failed to find a desirable one and, somewhat disappointed, I returned to the vessel. At about nine o'clock, as the last loads were being put on board, the voice of this woman was heard alongside the vessel. She had brought a young man and his wife, whom she had succeeded in finding, all the distance of a mile or two from shore that she might send him on with me to Kusaie. As she went back, guiding her canoe by the stars above her, her heart was happy with the thought that some day her native island would have a teacher.

While this young man was in training at Kusaie she continued the work as best she could, and a year or two later when Mr. Gray, to whom the care of this island naturally fell, visited the island he found seventy-five whom he counted worthy of baptism. These were organized into a church, as the result of the work of this one heathen woman. Since then, Tiakwa has been called to her reward above and the young man and his wife, having finished the school work, have taken up this work on Nugour. It was found that this young teacher was an heir to the throne, and he has since become the king, but continues his work as teacher and preacher. He calls himself Leke T. Loveland, having taken the name of an American who adopted him and who furnished his support while he was in school at Kusaie.



## KALI CHARN BANERJI, AN INDIAN CHRISTIAN

BY MRS. HELEN H. HOLCOMB

Probably no one in the entire Christian community of India was more deservedly popular than the late Honorable Kali Charn Banerji of Calcutta. He was held in the highest esteem not only by the people of his own race, Christian and non-Christian, but by the English community of his own city, and indeed of all India.

Kali Charn Banerji was born of Brahmin parents in 1847 at Jubulpur, Central India. At his birth, according to custom, an astrologer was summoned, and after looking long and earnestly at the child, said with great seriousness, "This boy must not on any account be allowed to learn English."

"To learn the English language," was the reply, is the road to preferment. How can we expect our son to get a government appointment when he becomes a man if he is ignorant of English? Will he be in more danger than his brother being turned away from his ancestral faith?"

"The boy must be guarded from contamination," was the grave answer.

The father died while this son was still young, and the mother moved with her family to a village near Calcutta, where she had many relatives. Here she placed her sons in a non-Christian school and young Kali Charn made rapid progress. At the age of fifteen he had completed his preparation for the University of Calcutta, but could not enter until he was sixteen. During the year of waiting he learned much about the Free Church College from a cousin who was a student there, and became greatly interested in its principal; the celebrated Doctor Duff.

One of the books which Kali Charn found in his cousin's library was a Bible, and one day the cousin read aloud a part of the Sermon on the Mount, remarking that Doctor Duff



KALI CHARN BANERJI

was then explaining this to his students.

"How beautiful! how wonderful!" exclaimed the young auditor; "how different from the teachings of our sacred books! and how I wish that I might be a student in this college. My mother and brothers would not give their consent, I am sure." At length, however, the young man asked his mother's consent, and to his surprise and delight the permission was given.

From the first the opening exercises in the chapel were full of interest to the new student. The Scripture lesson taught by Doctor Duff was

replete with instructions. How wonderful were the prayers he offered! Doctor Duff spoke to God as if in His immediate presence, and craved from Him the largest blessings, pleading the promises of the Word. These earnest, importunate prayers startled the young student. Not thus had he been taught to come before the divinities of Hinduism. These were approached with offerings to appease their wrath; while Doctor Duff called the Christian's God a God of Love. Kali Charn's admiration for his principal daily increased, as did his interest in the religious instruction. To his astonishment and consternation he found that the verdict of his heart was in favor of the Bible as against the Vedas. Of this change in his views he said nothing even to his most intimate associates, knowing that to do so would result in his being immediately taken from the college.

One day as Kali Charn stood by a window gazing thoughtfully, Doctor Duff called him into the library and questioned him concerning his family. When the young man told him that he was fatherless, a look of tender pity came into the face of Doctor Duff, and placing a hand on the young student's shoulder, he said earnestly, "Let me entreat you, then, from this time to take the Living God as your Father. He is ready to adopt you into His family, and will be more to you than an earthly father could be."

The words and the manner of the noble missionary made a profound impression on the heart of Kali Charn, and he soon sought out one of the teachers, Professor Robson, who had noted the young man's growing interest and who had sought on every suitable occasion to deepen this interest.

Kali Charn had supposed that he was alone in his desire to know more of Christianity, but to his surprise and pleasure he found that other students were seekers after truth. A band of four met together secretly to study the Scriptures and to pray that their eyes might be opened to see the truth.

One of the young men said to Kali Charn, "I am persuaded that Christianity is true, tho I am not yet ready publicly to renounce Hinduism." Professor Robson said to him one day, "Your faith, which is now weak, will grow by exercise. Act according to the light you have, then will your faith grow stronger." He then quoted this passage from John vii. 17: "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself."

This made a deep impression on his mind and he reasoned that if he was unwilling to take the first step away from what he was convinced was a false trust, he could not expect a fuller revelation of the will of God. He felt that the first thing to do was to reject the Brahminical cord, which is worn across the breast of every boy of the Brahmin caste. From the time when this cord is first put on, with much ceremony, it is regarded as a thing so sacred that it is never laid aside. Those who wear this cord are looked upon by lower castes as gods to be worshiped and served. To lay aside this cord would be equivalent to a declaration that he had renounced his allegiance to the Brahminical faith. By abandoning Hinduism he would, he knew, incur the hatred of all his associates, who would scorn him as a traitor. Above all, the heart of his mother, to whom he was tenderly attached, would be bowed with grief.

One day while sitting in the room where he was accustomed to meet his three associates for the study of the Scriptures, he resolved to take this step. Removing the cord he laid it on a chair beside him. It was an act of such significance as to cause his whole being to be agitated. Wearied in mind and body by the conflict he fell asleep, and while he slept he dreamed his mother has been felled to the earth by a heavy blow inflicted by some cruel hand, and in his dreams he was bending over her, trying to help and to comfort her. In his agony and fright he awoke. When he realized that this was but a dream he reflected that more cruel than a physical injury would be the heart-wound which his acceptance of Christianity would inflict. He decided that he could not take such a step and once more put on the discarded cord. But now it seemed to him like a heavy chain. The Word of God no longer spoke comfort to his soul. The Savior bearing the wounds of the cross, with sorrowful, accusing face, seemed to stand before him, and speak these words tenderly: "He that loveth father or mother more than me, is not worthy of me."

For three months he walked in darkness, and then feeling that for him there could be no peace without Christ, he resolved, God helping him, to break away from the trammels of caste and become a free man.

He now felt that he must bravely carry into execution what before he had timidly attempted to do. This time he would not only lay aside the cord, but would destroy it, lest in a moment of weakness he should be tempted to resume it. He started for the house of Professor Robson, and

on the way removed the cord and cast it into a large tank.

On his arrival he at once made the professor acquainted with the step he had taken and asked him to pray that he might be strengthened from on High for all that was before him. At the close of this interview he decided to go to the village where his mother lived and tell her that he had resolved publicly to confess his faith in Christ.

He had expected opposition, but was not prepared for his mother's stormy outburst of grief. All the arts of persuasion were used to dissuade him from his purpose; and when these did not avail, ridicule was employed. His friends wept before him, and with bitter lamentation implored him not to bring upon them the disgrace which would surely be their portion should he become a traitor by renouncing the faith in which he had been reared.

The angel of the Lord stood by and strengthened him. He told his friends that he was already a Christian at heart and assured them that he loved them as never before, and begged them not to cast him off. Finding that no heed was given to his words, he sorrowfully turned away and his friends made no effort to detain him. Soon after arriving at his lodgings in the city he dispatched a messenger to the house of Professor Robson with a note in which he described his visit to his mother and its results. The professor lost no time in seeking the young disciple. "Have you fully decided to renounce Hinduism and make a public confession of your faith in Christ as your Redeemer?" he asked.

"I have indeed," was the resolute answer; "and since I have made this decision I have experienced a peace to which I had before been a stranger."



"Are you ready now to accompany me to the mission house, there to prepare for this important event?"

"I am ready," was the prompt answer.

"Then let us go at once," said the professor.

Through the narrow streets the two treaded their way, many curious and by no means friendly eyes following them. Kali Charn was well known and held in high regard because of his unvarying courtesy and kindness, but his countrymen did not like to see him in company with the missionary.

Not long after, the young disciple was baptized in the college hall in the presence of five or six hundred of the students of the college. It was an occasion of deep solemnity, and produced no disturbance. The Christian students were full of thanksgiving that from the ranks of Hinduism one, by nature so well fitted to adorn his profession, had declared himself on the Lord's side. Among the non-Christian students were not a few who secretly sympathized with him.

After his baptism Kali Charn visited his mother and acquainted her with the step he had taken. He begged her not to cast him off and told her that she need not fear contamination, as he would take his meals alone and do nothing to offend. The mother, whose heart yearned over this, her youngest son, permitted him to come and go at his pleasure, and he was content.

In his boyhood he had been betrothed to a child, the daughter of Brahmin parents, and after his baptism Kali Charn paid a visit to his fiancée, whom he was permitted to see, but not to approach. Sitting at a distance he told her that he had renounced

Hinduism and had received Christian baptism. He assured her that it would rejoice his heart if she would consent to cast in her lot with him, but this she was unwilling to do. Two years later, however, she joined him, and he took her to his mother's house. When their first child was born a Christian missionary was permitted to come to the house and administer the rite of baptism.

For three years Kali Charn sat under the religious instruction of Doctor Duff before complete failure of health compelled the great missionary to leave forever the land and the work to which his heart was wedded. Kali Charn's baptism took place two or three months after Doctor Duff's departure, and when the news of this event reached Scotland, the missionary sent to the young disciple a letter telling him of the joy that filled his heart at the tidings, and assuring him of his continued prayerful interest.

Mr. Banerji's wide charity, his uniform courtesy and unfailing tact, and his steady advancement succeeded in winning for him the respect and esteem of non-Christians as well as of fellow believers. He chose the profession of law, and notwithstanding the busy life led as a popular lawyer, he found time for much active Christian work. He rendered efficient service as a member of the committee which recently revised the translation of the New Testament in Bengali. For many years in Beadore Square, Calcutta, there has been daily preaching by Christian missionaries, and beside these "heralds of the cross" might frequently be seen Mr. Banerji, taking part in these public services. Tho unordained, he has for many years been a most acceptable preacher in



English to English audiences, as well as in the vernacular to native Christian congregations.

He was ever found on the right side and the circle of his influence continually widened. Several years ago he was appointed a member of the legislative council of the Lieutenant-Governor of Bengal to represent the University of Calcutta. He was a lecturer on law in several of the colleges of Calcutta, and among the members of the Brahmo-Samaj he was held in the highest regard. There is among the Brahmos a festival called Brothers' and Sisters' Day, when visits and presents are exchanged between the members of this community; and those outside who are held in special regard are made participants in these favors. Mr. Banerji, on one occasion, returning home after this festival had been observed, found presents awaiting him, sent by the Tali Kashab Chander Sen, leader of the Samaj; and the recipient was informed that he had been adopted as a brother, tho he had then but a slight personal acquaintance with this famous leader. At the death of Mr. Sen, Mr. Banerji was invited to be an honorary director of the college inaugurated and controlled by the Samaj.

Among the pupils at one time under the tuition of Mr. Banerji was the son of a wealthy Hindu who became greatly attached to his teacher. When grown to manhood this gentleman was accustomed to come to his former teacher for legal advice, feeling that he could implicitly confide in him as a lawyer because assured of his absolute honesty. At his death he left in his will an annuity to Mr. Banerji in token of the high regard in which he held him as teacher and friend. He

provided also that in case Mrs. Banerji should survive her husband this annuity should be continued to her.

Twenty-one years ago the Indian National Congress was inaugurated. Since that time this body has met annually to discuss the methods of the English Government in their relation to the peoples of the Indian Empire, and to suggest changes and reforms. Several years ago this Congress held its session in one of the northern cities of India, and near the close of the week when announcements for future meetings were made, it was noted with surprise by the Christians present that sessions were to be held on the Sabbath, as on other days of the week. At the session following these announcements Mr. Banerji, after conference with fellow Christians, arose and said, "We, members of the Christian community, who are members of this Congress, greatly regret the announcement of meetings to be held on the coming Sabbath. The Sabbath is to Christians a holy day, because the God whom we serve has commanded that this day be kept sacred. Should the Congress decide to hold sessions for the transaction of business on that day we, as Christians, must withdraw from this body. I do not mean merely non-attendance on the sessions held on the Sabbath. What I wish to be distinctly understood is that if the Congress, by holding business sessions on the Lord's day, violates the day which we as Christians esteem sacred, we must altogether sever our connection with the body."

The question was not at that time discust, but later, when the non-Christian members of the Congress came together for an informal discussion of this matter, some said that the stand

taken by Mr. Banerji was mere bigotry, and asked why the prejudices of the few should be expected to influence the conduct of the majority. Since, however, this minority was influential, and the council could not afford to lose the support of a man like Mr. Banerji, the notices for the ensuing Sabbath were canceled.

Altho advancing years and increasing physical infirmity kept this honored servant of the Master from engaging as actively in Christian service, for some years before his death he stood in the front rank as a beloved leader in the cause which he espoused in his youth. Mr. Banerji was one of the three leading men of the Indian Christian community who sent forth the call which led to the formation of the National Missionary Society of India.

Referring to Mr. Banerji's death, on February 6th of this year, a native paper, the *Muslim Patriot*, said: "A great Indian has passed away in the death of Mr. Kali Charn Banerji."

The *Christian Patriot*, in a more extended notice, says: "Mr. Banerji was an eminent member of the Calcutta bar, and several times occupied the position of Professor of Law. Tho he had an extensive practise, he found time to devote himself in various ways to works of Christian beneficence. There was scarcely a religious or secular movement in Bengal, in which his services were not in requisition, either as director or chairman. Tho a singularly earnest and simple-minded Christian, Mr. Banerji threw himself heartily into the Indian Congress

from its very commencement, and to the close of his life was one of its most prominent members. All educated Indian Christians, he maintained, should take an active part in every national movement in order to assist, as far as possible, in guiding it aright.

"He was the greatest orator of his day. Wherever he lectured his audience was a distinguished one, and the halls were always crowded. He spoke English as no other Indian did, with an excellent accent, and with well-laid emphasis, with unaffected and dignified speech, and with a clear, silver-toned voice he poured forth sentences of impassioned eloquence on wondering and spellbound audiences."

Mr. Banerji was held by all, Christian and non-Christian alike, in such high esteem that the Calcutta University twice unanimously elected him as its representative in the legislative council. For several years he was registrar of the university and chairman of the Indian National Council of the Y.M.C.A. One of his last public services was the taking of an active part in the inauguration of the Indian National Missionary Society. To the whole community his departure is felt to be an irreparable loss.

His pall-bearers included both Europeans and Indians. A very large gathering of people from all classes of the community followed the body to its last resting-place. Among those present at the funeral were the Lieutenant-Governor of Bengal, the Right Reverend Bishop Coplestone, the Metropolitan of India, and six judges.

## SOME CONTRASTS IN HINDUISM

BY WILBUR B. ŠTOVER, BULSAR, INDIA\*

Author of "India: A Problem"; missionary of the American Brethren Church (Dunker)

A Bunnia Hindu in Ankleshwer has recently given 15,000 rupees to found an animal hospital. The enclosure is to be in the midst of the town, and the foundations, which are already completed, are wide and large. Here all kinds of diseased and crippled, worthless and worn-out cattle will be brought, as a matter of religion, that all kinds of incurable animals—*except man*—may be mercifully cared for as long as possible. Men walk around the outside of the enclosure every day, poor and hungry, with clothing scarcely as large as an ordinary handkerchief, but the pleading voice of these starving, diseased, almost naked human beings does not appeal to the gentle Hindu as much as the howl of a mangy dog or the bawl of a hungry bull!

Every few years Vada is visited by a scourge of the cholera, which the people attribute to their carelessness in the worship of Myrebai, the goddess of cholera. They think that if Myrebai were properly worshiped the disease would not come, so that every outbreak is followed by worship with renewed energy. The first effort of the people this year was to persuade the goddess to go to the sea. They assembled near a temple, where the women of the town poured water over the idol, the men killed some chickens and a goat, and by enchantments persuaded the goddess to enter the body of one of the farmers. This man took up the several little articles made for

the goddess—a small cart, an idol, a little box, a comb and some powder—and set out at full speed for the sea. All the people ran after him, shouting and yelling to take the cholera goddess out of the town. When the farmer and a few others reached the first village, they put the things down on the ground, and returned with the hope that the goddess, having been escorted thus far, would continue her journey alone the remaining thirty miles away to the sea.

But the cholera increased, and after a few days the goddess entered another farmer, who said, "Give me a good fat buffalo." The people took this as the wish of the goddess and all bought a large male buffalo, which was blindfolded, covered with cloth, and led through the streets accompanied by the beating of a drum and the frantic shouts of the people. Outside of town a deep pit had been prepared, into which they tumbled the buffalo, covered up the helpless creature with earth and left him there to die—buried alive! The remainder of that day the smothered sound of the suffocating buffalo's deep bellow could be heard far away as he roared out against this inhuman treatment! But people continued to die from cholera in Vada until the rains came and relieved the situation.

In Bulsar, almost in front of our house, a young Hindu of high caste was bitten by a serpent a few weeks ago. On my return, after preaching

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\* The field occupied by the Dunker Brethren in India extends north and south along the Arabian Sea for one hundred and fifty miles. Our field is large, affording not only a great variety of work, but more of it than twenty-six Americans are able to do. Ankleshwer is our most northerly station, and speaks Gujarati. Vada is the most southerly, and in the Maratni country. Bulsar is near the center.



in a neighboring village, I went at once to call at the house of the bitten man, and found him already unconscious. The barber had been summoned and was set to shaving the dying man's head and face, except the little tuft on the back of his head, the Hindu sign. Then quickly they called for water, as now before he dies the man must have a bath! One of the women looked in from the rear door and asked, "Do you want warm or cold?" One of the men, fearing he should die too soon, gave the signal for uproar, as he nervously shouted in reply, "Warm or cold, whatever there is, quick, *parni*, PARNI!" All understood. The man was nearly gone. He had not yet been bathed, and the bath was a necessity that he might die religiously clean!

After much loud talking the water was brought and they drew the dying man to the front veranda. While one held up his head others drenched him with water, bucketful after bucketful! Then they let him rest a moment while those who had touched the man each threw a bucketful of water over themselves. In a moment they again drew the man into the room and lay him on the earthen floor, for if he were to die on a bed that would defile the bed. After throwing more water over him, they left him on the wet floor to die!

In the early part of the bathing ceremonies, one of the participants gave vent to his pent-up feelings in a heartrending cry, "Ram-ram, Hey-ram!" The older men stood by and wept with a loud voice. The women who were allowed in the sick room, stood around in little groups, in the inner part of the house or in the back yard, beating their breasts pitifully and crying aloud. One man called to

another to keep quiet, as it was the common fate of all. Another answered in a broken voice, "Why should the young be taken, and the old be left?" As men stood in little groups waiting for death, I asked one of the men, a neighbor, if they had called a doctor. He replied that they had been using "mantras," which were more powerful than doctors. After the mantra men had been saying mantras all night, at nine in the morning they called the doctor, as they had found that he had been bitten by the wrong kind of a snake! I suggested that they had the wrong kind of mantras, to which the reply came speedily that the mantras were all right, that they could call snakes back, could make them stand erect on the spot where they had bitten a man, and could make them even suck the poison out of the bitten part! I replied that Christians can not believe in such things, and suggested that the presence of the dead man did not add strength to the argument.

In an hour the body was prepared and made fast to a rough bamboo bier, which the men put upon their shoulders and went hurriedly to the place of burning by the river-side, crying "Ram-ram, Ram-ram." The women stayed behind weeping, and as the corpse, covered with a wet sheet, was taken round the first bend in the road they cried bitterly, for this was their last view of their loved one.

Building hospitals for animals and burying them alive, a profession of mercy as the basis of all religion and the handling of a dying man more roughly than any well man would choose to be handled, proclaim Hinduism to be a religion professing some beautiful precepts but working only evil continually.



## THE CHINA CENTENARY CONFERENCE

BY REV. CHARLES C. CREEGAN, D.D.

The Morrison Centenary, which opened in Shanghai, April 25, and continued in session until May 7, will go down in history as the greatest assembly of missionaries and other Christian workers ever held in China—probably the most effective ever gathered in a non-Christian land.

The Martyrs' Hall, which is a memorial to those—both Chinese and missionaries—who fell during the Boxer uprising, and which will soon be dedicated to the use of the Young Men's Christian Association in China, was the place of meeting for the Conference. Popular gatherings were held in the International Hall and also in the several churches. A memorial service was held in this hall (Martyrs') on Sunday morning, May 5, at which time the names of 223 missionaries who gave their lives as martyrs in China were read and the announcement was made that of the thousands of natives who had given their lives rather than deny Christ, 1,716 names were now recorded, and others are being added from time to time. Dr. J. B. Gibson of Swatow, and D. E. Hoste of Shanghai, delivered addresses in which they spoke of the noble heroism of the dead and the lessons which we may learn from their service and sacrifice.

Not counting several hundred visitors who did not place their names in the directory, there were *ex-officio* members (all missionaries who have been in China twenty-five years) 122, missionary delegates 354, and visitors 694, making a total of 1,170. The voting members came from the various Provinces of China and Manchuria, while the visiting members came from Africa, Australia, Burma, Can-

ada, Ceylon, China, Finland, Formosa, France, Germany, Holland, Great Britain, Honolulu, India, Italy, Japan, Macao, Manchuria, Norway, Philippine Islands, Siam, Straits Settlements, Sweden, Switzerland, and the United States of America.

Among the western missionaries whose presence was a benediction and to whom we listened with deep interest, were such men as W. P. A. Martin, LL.D., (fifty-nine years in China), C. W. Mateer, LL.D., Dr. Y. J. Allen, H. Corbett, D.D., J. M. W. Farnham, D.D., Chauncey Goodrich, D.D., R. H. Graves, M.D., D.D., Ven. Arch. Moule, D.D., D. F. Sheffield, D.D., and H. V. Noyes, D.D.

The Conference selected two chairmen—Arthur H. Smith, D.D., American representative, and J. C. Gibson, D.D., to represent the British missionary societies. Too much praise can not be given to these presiding officers for their promptness in opening every session exactly on time, keeping the speakers within limits of time, having every question voted upon at the hour named, and, in a word, making of what, with such diverse elements and interests, could easily have been a confusion of discussion and division in action, one of the most orderly and harmonious assemblies it has ever been my pleasure to attend.

Papers of great ability upon twelve important subjects had been prepared by the following persons for the committees which they represented, and these papers were placed in pamphlet form in the hands of the delegates prior to the Conference, but were not read during the sessions:

(1) The Chinese Church, J. C. Gibson,

D. D. (2) The Chinese Ministry, D. Z. Sheffield, D.D. (3) Education, F. L. Hawks-Pott, D.D. (4) Evangelistic Work, J. W. Lowrie, D.D. (5) Woman's Work—(a) General, Miss Benham; (b) Educational, Miss L. Miner. (6) Ancestral Worship, Rev. J. Jackson. (7) Christian Literature, Rev. J. Darroch. (8) Medical Work, D. Christie, M.D. (9) The Holy Scriptures, A. P. Parker, D.D. (10) The Study and Use of the Bible, Rev. D. Willard Lyon. (11) Comity and Federation, Rev. W. S. Ament, D.D. (12) The Missionary and Public Questions, C. W. Ma-teer, LL.D.

There was also a committee on memorials, of which Rev. A. Foster was chairman, which presented:

(a) A letter to the home churches, (b) a letter to the Chinese churches, (c) a resolution on the opium question, (d) a memorial to the government asking for complete religious liberty for all classes of Chinese Christians; also a declaration to the government respecting the spiritual and philanthropic object of Protestant Christian missions in China.

It will be impossible in the space at my command to do more than speak briefly of two or three of the topics considered and the action taken by the Conference. To my mind no topic—save that of Comity and Federation—received more earnest and sympathetic treatment than that of Medical Work, which was introduced in an admirable address by Dr. D. Christie of the United Scotch Free Church Mission in Mukden.

During the debate of the resolutions, which continued with great harmony for four hours, Bishop Bashford said: "There is only one physician for every 1,400,000 people in the Empire. We need more men and women who are fully qualified and fully consecrated to carry on and to extend medical missionary work." Doctor Ament spoke warm words of praise for the

native physicians and helpers trained by the medical missionary. He mentioned the case of Doctor Sheffield, who was wounded in no less than thirty-five places, was attended, and eventually nursed back to life again by a trained Chinese doctor. Rev. T. W. Pearce spoke in high appreciation of the support given medical missions by commercial men, especially in Hongkong and Canton.

Among the several resolutions passed with great unanimity I will quote the one on opium:

Whereas, this Conference recognizes with thankfulness that the recent action of the British and Chinese governments concerning the opium traffic, and the measures already promulgated for the suppression of the opium habit, give reason for hope that China may ere long be freed from this curse, and that the numbers seeking medical aid to renounce the vice in the near future be largely increased;

Resolved, that we urge on missions in China that they should seek more energetically to combat this great evil in every possible way; that they should extend the work of opium refuges; and that they should above all make prominent in all their efforts and in each individual case the power of Christ as the only sure hope of permanent salvation from the degradation of this vice.

The topic opened in an able address by Doctor Sheffield. "The Chinese Ministry" was discussed by Bishop Graves, Doctor Goodrich, Doctor Mateer, Doctor Lloyd, Archdeacon Banister, Doctor Fenn, and others, and the following among other resolutions were noted:

(1) Resolved, that the present status of the Chinese people emphasizes the need of producing a body of Christian men of such culture and character that they shall take rank among the leaders of the New China; men who are fitted to cast the leaven of the Divine Life into the hearts of this people, that through individual renovation govern-

ment and society may be permanently renovated.

(2) Resolved, that we urge upon missionaries and native pastors the importance of bringing the subject of producing an efficient Chinese ministry prominently before the churches under their care, enlightening Christian parents as to their duty and privilege in giving their sons to the sacred ministry, and urging upon teachers in Christian schools the need of producing such an atmosphere of thought and purpose that the aspirations of pupils will spontaneously set toward the ministry.

The subject, however, which was discussed with more spirit and at times with less harmony of thought and action than any other of the twelve considered during the sessions of the Conference was that of Comity and Federation, which was opened by Doctor Ament in a brilliant address. He said in part:

Christ came not to found a church but to establish a kingdom. Unity is always a condition. Pentecost, not uniformity, but of more than mere comity. In India the Dutch Reformed, Congregational, and the Free Churches of Scotland have effected a memorable union called the Union Church of South India, with a simple confession of faith in four articles. When perfected this will include 150,000 Christians, and other bodies will probably join. The Free Church Federation of Great Britain in fifteen years of existence has 900 Councils, and practically covers the country. In Canada, Nova Scotia, New Zealand, Australia, Korea, Japan, as well as in India, those formerly opposed to each other are now allied.

The debate, which lasted nearly all day, was participated in by Bishop Roots, Doctors Goodrich, Farnum, Corbit, Gibson, Wherry, Martin, Bishop Bashford—in fact, by nearly all the leaders in the Conference, and many who had been silent before found their voices before the final vote on the following resolution was taken:

Resolved, that this Conference recommend the formation of a federal union under the title, "The Christian Federation of China."

There were only a half-dozen votes against the resolution, and the eight other resolutions necessary to put it into practical operation were passed with almost no opposition.

This action does not, of course, mean that there will be in the near future organic union of all the Protestant churches in China, but many of the speakers did not disguise the fact that this is their hope and expectation within reasonable time.

The following statistics, prepared by Rev. W. Nelson Britton, and presented at the Conference, indicates an encouraging growth:

Societies working in China in 1876, 29; in 1889, 41; in 1906, 82.

Number of foreign workers in 1876, 473; in 1889, 1,296; in 1906, 3,833.

Educational statistics: In 1876, boys' day schools, 177; pupils, 2,991; boys' boarding-schools, 30; pupils, 611; girls' boarding-schools, 82; pupils, 1,307. Total, 4,909. In 1889, pupils in all schools, 16,836. In 1906, boys' and primary schools, 2,196; pupils, 35,378. Add girls, 7,168—total, 42,546. High schools and colleges, 389; male pupils, 12,376; female, 2,761; total, 15,137. Total in all schools, 57,682.

Church expansion: In 1876 number of churches, 312; communicants, 13,035; in 1889, number of churches, 522, communicants, 37,287. In 1906, baptized Christians, 178,251; catechumens, 78,528; total, 256,779. Gifts in 1907 (silver dollars), \$301,263; in 1889, \$36,884.

Among the addresses of marked interest we mention the following: "A Century Survey," by Arthur H. Smith, D.D. This occupied an hour and fifteen minutes and will soon be expanded into book form. Devotional addresses, by Dr. H. C. Mabie of the American Baptist Missionary Un-



ion, and by Mr. D. E. Hosti of the China Inland Mission, Ven. Archdeacon Banister (C.M.S.), A. B. Leonard, D.D., of the Methodist Board, President J. F. Goucher of Baltimore, Md., Prof. E. C. Moore of Harvard University, Prof. H. P. Beach of Yale University, Timothy Richard, D.D., of China, James L. Barton, D.D., and others.

Sermons of much power were preached on the two Sundays by Bishops Foss and Wilson, the Rt. Rev. Bishop S. E. Moule, the Rt. Rev. Bishop W. W. Cassels, D.D., Prof. E. J. Bosworth of Oberlin, the Rev. Lord Wm. Gascoyne-Cecil, M.A., the Rt. Rev. Bishop A. B. Turner, D.D.

This Conference was composed of able men and women—experts every one of them upon the subjects under discussion. Since the representatives of the home boards and all visitors were, by a bare majority vote, excluded from the discussions except by special invitation of the committee, there was no discord produced by words of wisdom (or possibly unwisdom) from secretaries and others who had not been engaged in missionary work in China. This decision caused some heartburnings and seemed a little arbitrary, but the result, in the opinion of many, justified the action. It is rarely the case that a conference or convention is composed, as far as voting members are concerned, entirely of those who are experts.

Everything from first to last was done in an atmosphere of prayer. The Conference had been a daily subject of prayer on the part of all the workers in China for weeks before the meeting opened—every session was opened with prayer, while the morning session was preceded with a devotional

hour. In addition to this there was “an upper room” where groups of praying ones had an almost continuous prayer-meeting, while a larger group held a similar meeting in the Union Church. With this volume of prayer going up to God all the hours of the day and until late at night, is it any wonder that the prayer of our Lord in the 17th chapter of John, “that they all may be one,” should be answered?

I have attended many conventions and conferences, but I never heard more lucid and effective speaking (there was no orating), never saw such a spirit of unity of thought and action among men and women representing many lands and many denominations of Christians. Some of our leaders in America would do well to take lessons from these brethren in China who are not always careful to observe fine points of order, but who are dead in earnest to be efficient in the work which the Master has called them to do in the great empire of China. From first to last there was but one thought, one prayer—namely, “Christ to *China* we bring with loving zeal.”

One can not spend ten days with these great leaders of Christ’s army in China, listen to their statesmen-like plans, their earnest words and fervent prayers, without a profound conviction that the day for China’s redemption is drawing nigh. While we thank God for such leaders who are able to plan and execute, let us not forget that the army must have supplies of men and money and that these must come from the home churches in America, Great Britain, and Europe. May God show to us all our part in the great work of bringing the millions of China into His Kingdom.



# CHINA'S EDUCATIONAL ADVANCEMENT

BY REV. E. W. THWING

One of the most important factors of the world-wide missionary movement is the educational work. And in no country does education appeal more strongly to the people than in China.

Missionary schools and colleges have now been established in many parts of this great Empire, but what is more remarkable, perhaps, is that China herself has recently opened so many new schools of learning. The one province of Chihli, under the rule of Yuan Shi Kai, has now over 2,700 government schools, all supposed to be on a modern basis, and teaching more or less of Western learning. Over 86,000 students are in these schools, some of which are primary, some secondary, and one is a university. In Pao Ting Fu there are 2,300 students acquiring the new learning. There are also schools for women and girls, and all who enter are required to unbind their feet. The women of China are proving a wonderful force to instil ideas of patriotism. Peking has a board of education and there are normal schools to supply the great demand for teachers, many of whom are coming from Japan. Here is a splendid opportunity for the well educated Chinese of Hawaii to become leaders of their own people in Western science. The whole great Empire is waking up to new ideas, and new ambitions. Every part of the Empire is feeling the influence of this new desire for Western education.

The remarkable advance in the educational work in China is shown by the following list of schools and colleges in *one city*, taken from "The Tien-Tsin Young Men":

## Schools and Colleges in Tien-Tsin

- One Imperial Pei Yang university.
- One Imperial medical college.
- One Imperial army medical college.
- One telegraph school.
- One police school.
- One school of drawing and mathematics.
- Seven middle schools. Of these four have been opened by the government and three are private.
- Sixty common schools for boys. Of these fifteen have been opened by the government and forty-five by private parties.
- Thirteen schools for girls. Of the girls' schools one is a normal school and one a high school.
- Two kindergarten schools.
- Nineteen half-day schools. Of these ten have been opened by the government and nine by private means.
- Fifteen night schools. These night schools have on an average about two teachers and twenty-five students.
- One Chinese and German school.
- One secretaries' school.
- One servants' school.
- One commercial school.
- One general educational association.

This list does not mention any of the mission schools, where much educational work is being carried on, but relates to the educational work carried on by the Chinese themselves.

## Lectures and Museums

In Tien-Tsin there are also three lecture halls, open each evening from 8 to 10 P.M., where free educational lectures on history and science are given. The Tien-Tsin Industrial Bureau founded, in 1904, an industrial museum. It is open daily. Admission, one cent. Here may be seen the manufactured articles from all parts of the Empire. In 1905 an educational museum was also founded, and contains apparatus used in experiments in chemistry, physics and botany. Many

scientific instruments are daily examined by the crowds who visit the museum. The same industrial bureau has also opened an industrial training institute, to give employment to poor people, so that they may become trained and skilled workmen. Wood-work, iron-work, crocking, weaving, dyeing, and many other branches are taught to a thousand Chinese by fifteen trained teachers, three of whom are foreign experts.

#### **An Evangelistic Force**

The Christian educational advance in China is one of the most direct evangelical forces at work. It means a definite, systematic teaching of Christian truth to China's young men

and women. In the Weihien College in Shantung, for example, every student is at present a professing Christian. That college has never graduated a man who is not a Christian. In this college, and others like it, are trained the men who become the Christian ministers and teachers for China's multitudes. Christian educational work is really evangelistic. This is a work that appeals to awakened China as nothing else can. The present opportunities before the Christian teachers in this vast Empire can not be measured. China is advancing and may the Christian Church, as never before, guide and direct this mighty movement.

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### **ALGIERS: "NOT DEAD, ONLY DRY"\***

"It is useless to plant anything: the earth is dead."

"No, it is not dead, it is only dry."

"But I tell you, it is dead. In summer the earth is always dead; see here." And the Arab who spoke stooped and picked up a rock-like clod, that he had hewn with his pickax from the trench at his feet. It looked dead enough certainly; the African soil in August is much the same in texture as a well-trodden highway. But it is only waiting.

"It is the very same earth that it is in winter," I replied; "all it wants is water, and water you must give it."

With an Oriental's laconic patience, tho all unconvinced, the man went on with the hewing of his trench, and the planting therein of acacia clippings to make a new thorn hedge where it had been broken down.

And with a new hope in God my own words came back to me as I turned away. "It is not dead, it is only dry."

For of all the soils in the world our Moslem soil seems the most barren, and all around friend and foe repeat the same words: "It is useless to plant anything, the earth is dead."

But in the face of both—in the face of the hosts of darkness who take up the words and fling them at us with a stinging taunt—we aver and affirm: "No, it is not dead, it is only dry."

Dry: that we know sorrowfully well; it can not be otherwise. It is dry soil because Islam has come nearer doing "despite to the Spirit of Grace" than any other religion; it is, as has been truly said, the one anti-Christian faith, the one of openly avowed enmity

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\* A chapter from "Our Moslem Sisters," a book by various missionary workers, published by Fleming H. Revell Co.

to the Cross of Christ, the one that deliberately tramples under foot the Son of God.

It is dry also because in the religion itself there is something searing, blighting, as with a subtle breath of hell. This is true of the lands where it has laid hold, and true of the hearts—it is dry.

Dry soil, *not* dead soil. If you were out here and could see and know the people, you would say so, too. The next best thing is to bring you some of their faces to look at that you may judge whether the possibilities have gone out of them yet or not: women faces and girl faces, for it is with these that we have to do in this paper. Will you spend five minutes of your hours to-day in looking—just looking—at them, till they have sunk down into your heart. *Are* they the faces of a dead people? Do you see no material for Christ if they had a chance of the Water of Life? These are real living women living to-day, unmet by Him.

To begin with, the first glance will show their intelligence. Get an average ignorant Englishwoman of the peasant class to repeat a Bible story that she never heard before. She will dully remember one or two salient facts. Go up to a mountain village here and get a group of women and talk to them and choose one of them to repeat to the others what you have said. You will feel after a sentence or two that your Arabic was only English put into Arabic words; hers is sparkling with racy idiom. More than that, she is making the story *live* before her hearers: a touch of local color here—a quaint addition there. It is all aglow. And this a woman who has sat year after year in her one garment of red woolen drapery,

cooking meals and nursing children, with nothing to stimulate any thoughts beyond the day's need.

Do their faces look as if their powers of feeling have been crushed out by a life of servitude? Not a bit of it. No European who has not lived among them can have any idea of their intensity: love, hate, grief, reign by turns. Anger and grief can take such possession of them as to bring real illness of strange and undiagnosed kinds. We have known such cases last for months; not unfrequently they end fatally; and more than one whom we have met has gone stone-blind with crying for a dead husband who probably made things none too easy while he lived.

They have will power: the faces tell that, too. The women have far more backbone than their menkind, who have been indulged from babyhood; their school of suffering has not been in vain. In the beautiful balance of God's justice, all that man has taken from them in outward rights has been more than made up in the qualities of endurance and sacrifice that stand, fire-tried, in their character.

Down beyond these outward capacities, how about their spirit-nature? It may be hard to believe at home, but it is a fact that just as the parched ground of August is the very same as the fertile earth of spring, so these souls are the very same as other souls. God is "the God of the spirits of all flesh. He hath made of one blood all the inhabitants of the earth." For *impressionableness* on the Divine side, they are as quick as in enlightened lands: I think quicker. It is only that as soon as the impression is made "then cometh the devil" with an awful force that is only now beginning to



be known in Christian countries and there is not enough Holy Ghost power free in the land to put him to flight. There will be when the showers come!

As yet the soil is dry: the women-kind are a host of locked-up possibilities for good and sadly free possibilities for evil.

The dark side lies in untruthfulness born of constant fear of the consequence of every trifling act, moral impurity that steepens even the children—wild jealousy that will make even tiny features pine away and die if a rival baby comes. Their minds are rife with superstition and fertile in intrigue.

While all this has full play, unchecked and unheeded, the latent capacities for serving God and man are wasting themselves in uselessness, prest down by the weight of things. There is something very pathetic in watching the failing brain-power of the girls. Up till fourteen or fifteen they are bright, quick at learning; then it is like a flower closing as far as mental effort goes and soon there is the complaint: "I can not get hold of it, it goes away from me." Once grown up, it is painful to see the labor that it is even to learn the alphabet. Imagination, perception, poetry remain, and resourcefulness for good and evil, but apart from God's grace, solid brain-power dies. Probably in the unexplored question of heredity lies the clue; for at that age for generations the sorrows and cares of married life have come and stopt mind development, till the brain has lost its power of expanding as womanhood comes on. Life is often over, in more senses than one, before they are twenty.

The story comes before me of three

warm-hearted-like maidens who a few years ago belonged to our girls' class: the eldest came but seldom, for she was toiling over shirt-making for the support of her mother and sister. This sister and a friend made up the trio.

Their mothers were "adherents"—we had hoped at one time *more* than adherents, but compromise was already winning the day: the daughters had open hearts toward the Lord, all of them in a child-way. Where are they now?

They came to marriageable age, and Moslem etiquette required that they should marry. We begged the mothers to wait awhile and see if some Christian lads were not forthcoming; but no, fashion binds as much in a Moslem town as in London and New York.

The eldest girl was carried out fainting from her home to be the wife of a countryman. He was good to her: his mother became madly jealous. Within two years the bride fell into a strange kind of decline; when death came there were symptoms showing that it was from slow poison.

The second to marry was the little friend. At her wedding-feast those who had forced the marriage on drugged her with one of their terrible brain poisons. The spell worked till she could not bear the sight of us, and hated and denounced Christ.

It wore itself out after a few months and light and love had crept back. We went away for the summer. Before we returned she had been done to death by her husband. Through the delirium of the last day and night her one intelligible cry was: "Jesus," so the broken-hearted mother told us. She was an only child.

The third is still alive, a mere girl yet in years. She has been divorced twice already from drunken, dissolute husbands. Long intervals of silent melancholy come upon her, so intense and dumb as to look like a threatening of brain-trouble. She was like a kitten for spirits five years ago.

Poor little souls—crusht out of every one of them at sixteen or seventeen under the heel of Islam. Do you wonder that we do not consider it a very elevating creed!

They have gone under without tasting the bitterest dregs of a native woman's cup, for, with the exception of one baby of the eldest girl who lived only a few weeks, there were no children in the question. The woman's deepest anguish begins where they are concerned. Divorce is always hanging over her head: the birth of a daughter when a son had been hoped for, an illness that has become a bit tedious, a bit of caprice or counter-attraction on the husband's part—any of these things may mean that he will "tear the paper" that binds them together, and for eight francs the *cadi* will set him free. This means that the children will be forced from the mother and knocked about by the next wife that comes on the scene; and the mother-heart will suffer a constant martyrdom from her husband if this can but be averted. The Algiers women may claim the boys till seven and the girls till ten or twelve; the country women have no claim after the little life becomes independent of them for existence.

Look at the awful, fierce sadness of this face: more like a wild creature than a woman. She has probably been tossed from home to home until she is left stranded, or wrecked, on

rocks of unspeakable sin and shame; this is how it ends, again and again.

Turn from her; we can not have her to be the last. Look once more at a girl, untroubled as yet. If you want to see what the women could be if the social yoke of Islam were loosed from their shoulders, study the little maidens upon whom it has not yet come. Take one of them if you can get hold of her—even a stupid one, as this one may be with all her soft grace—let her expand for a few weeks in an atmosphere of love and purity. Watch the awakening: it is as lovely a thing as you could wish to see, outside the kingdom of good.

If this budding and blossoming can come with the poor watering of human love, what could it be with the heavenly showers, in their miracle-power of drawing out all that there is in the earth that they visit. Oh, the capacities that are there! The soil is "only dry."

In the very fact of its utter dryness lies our claim upon God. "I will make the shower to come down in his season; there shall be showers of blessing" in His promise. The "season" for the showers in these southern lands is the time of utmost drought. It is not in July when the gold lingers in the grass, but in September when the tangle of the spring has sunk to ashes grey, ready to crumble at a touch—it is then that we know that the rains are nearing. God's "season" comes when all has gone down to despair.

So we look around on our Moslem field, and triumph in the dryness that is so like death, for it shows that we need not have long to wait.

But a great fight is fought overhead in the natural world out here before

the rains are set free: the poor dry lands seem to wrestle against the one thing that they need. Before the clouds burst there will come days—weeks, perhaps, off and on—of fierce sirocco, hurling them back as they try to gather. Sometimes they seem on the point of breaking, and a few drops may get through the heavy air, then back go the clouds, leaving the brassy glare undimmed. On the fight goes, and gets only harder and harder, till

suddenly the victory is won. The south wind drops, or shifts to the west, and the clouds laden now with their treasure mass themselves in the east; then the wind wheels to the east and gets behind them and in an hour or less, unresisted, they are overhead; unresisted, the windows of heaven are opened, and the rain comes down in floods with a joyful splash, drenching the earth to its depths, and calling to life every hidden potentiality.

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## THE CHURCH AND THE AWAKENING OF THE ORIENT

BY REV. D. B. SCHNEDER, SENDAI, JAPAN

Missionary of the Reformed Church in the United States

There is no doubt that the awakening of the Orient is at hand. Japan is not only already awake, but she has even become within the short space of fifty years one of the great world powers. That the western civilization which she has been adopting and adapting to the particular genius of her national life is not a mere veneer, is now beyond question. Her well-organized government, her wise and efficient educational system, her brilliant victory over one of the greatest military powers of Europe, and the speed with which she is recovering from the financial stress occasioned by the failure to secure an indemnity from Russia, all go to prove that Japan is now standing on her own feet, and has started on a permanent national career that will keep her in the front rank of the nations.

China is now also waking up. Some fifteen years ago Doctor Nevins compared the Chinese Empire to a huge granite block, which had scarcely been touched by the missionary and other

outside influences of nearly a century. But to-day we have before us the spectacle of that mass in motion. Slowly, surely, irresistibly China has begun to move, and every day from now on will add to the momentum of her awakening. The example of Japan has been the immediate cause, and to Japan she is now looking for guidance. There are 18,000 Chinese students in Tokyo. They come from all over China and are either supported by the provincial governments or by their parents of the gentry class. Their aim is not primarily scholastic, but political. They have come to learn how Japan has made such progress, and their purpose is to go back and help to lead their own country along the same pathway. Moreover, there are many Japanese scattered over China as advisers and tutors. Already the learning of the West is substituted for the old learning of the literati; the system of jurisprudence is being revised; the formation of an army and navy on a western basis is going on apace; railroads are



being built; steps have been taken to eradicate the opium vice; and what is most significant, action has been taken by the imperial government looking toward the granting of a constitution and the establishment of a popular legislative assembly. Surely it is a large program, but it will be carried through.

Korea is now so completely under the tutelage of Japan that her development will, as a matter of course, be along the lines of progress realized by the latter country.

India has begun to look toward her great oriental neighbors, and her future will be vastly influenced by the course of events in Japan and China. Even the attention of Tibet has been attracted toward Japan as an object lesson.

Undoubtedly, therefore, these nations will now enter into the great current of the world's history. For over 2,000 years there have been two worlds, the East and the West. The East has been almost stagnant, and the West—the states of Europe and North America—has constituted the central stream of enlightenment, progress and power. But it looks now as if the great East with her total of over one-half of the world's population were to be thrown into this central stream of history within a single century. A commingling has already begun. The time is near when in diplomacy, commerce, industry, culture and religion the East must be reckoned with. She will be a mighty power in all these respects.

The fundamental question concerning this gigantic movement is what? It is the question whether the East will become Christian. I should not wonder if this were the most important question before the world to-day.

Since the beginning of the Christian era no power (unless Islam forms an exception) has yet withstood the power of the cross. The Roman Empire bowed before its benign influence; the barbarians of northern Europe were subdued by it; the cannibals of the South Sea islands have been tamed by the sweet story. Will Asia withstand this power? The great question seems to mean, not whether these countries will become Christian in the course of several centuries, but whether they will become Christian in *this* century. For if their progress in Christianity does not keep step with their other progress, only one result can follow: the old religions, being unable to live with the new civilization, will inevitably give way to a spiritual hardening and deadening in agnosticism and materialism. Will Asia become Christian? If not, the failure will make a profound impression upon the whole Christian world. It will be felt in all the churches of our Christian lands, in all the schools and in all the homes.

Happily the prospects of missions in Japan, Korea and China are good. In Japan there are 150,000 Christians of all denominations. These are distributed among all classes of people. There are no callings or stations in life where they are not found. In the lowliest huts they are, and from the imperial household they are not absent. Every town, almost every village has its representatives, and there are few homes that have not in one way or another been touched by the new life. Many thousands of young men and women who once were students in Christian schools are scattered over the empire, occupying positions of influence, disseminating new

ideas, initiating new movements, permeating the nation with new life. Not nearly all of them are avowed Christians, but they have all been affected by the new leaven. Christian literature—Bibles, portions, tracts, newspapers, magazines, books—has been circulated very widely. The secular newspapers, magazines and works of fiction, which now leave no corner of the empire unreached, have become so greatly influenced by Christianity that a prominent Japanese literary critic recently said that while the literature of the era previous to the present was predominantly Buddhist, that of today is distinctly Christian in tone and influence. The army and navy have learned to appreciate and welcome the influences of Christianity. In fact, if one were asked what the most marked feature of Christian missions in Japan is, the truest reply, I believe, would be, the remarkable way in which the nation as a whole has moved in the direction of Christianity.

Korea has come to be a marvel of missionary progress. The people are crowding into the churches and preaching-places, and baptisms are taking place at a rate of speed that has perhaps not been equaled in recent missionary history. In China, too, the progress is comparatively rapid, and the field is becoming whiter unto the harvest than it has ever been before.

Thus the outlook is reassuring. The Spirit of God is acknowledging the agencies and influences that are at work, but the victory is not yet. The work is but just begun. Three-tenths of one per cent. of the population of Japan is Christian. In Korea the percentage is a little larger, in China a little smaller, in India nearly the same. And as one moves through

the thronging life of a great eastern city the multitudes seem utterly heedless of the higher things of life.

What, then, is necessary to make sure a favorable result? First, great wisdom is needed in the work of missions in Japan and China. There is a conception of missions, widely prevalent in the home churches and among missionaries themselves, that may fit the situation in Africa but does harm in Japan and China. It is the conception that looks upon non-Christian people as "the poor heathen," that has pity as its motive, and that expects the converted "heathens" to be all gratitude and docility. But the people of Japan, and also the people of China in their ancient manner, are educated people. In large proportion they are refined both in manners and feeling. Many of the Japanese men dress as we do, and they know more of America than America knows of Japan. And the problem of leading them to Christ is not very different from the work of leading the unchurched in Christian lands into the kingdom of salvation, and when once so led they must be treated as being on the same terms of equality as members of churches in the home countries. Moreover, the past of these peoples has been molded by great religions and systems of ethics. These can not be merely condemned and brushed aside. They must be studied and the truths in them recognized, taken up and transfigured by the higher light of the Gospel. Again, there is need of large sympathy with national aspirations. The nation is an ethical factor that is recognized by the New Testament, and that may, with propriety, be recognized also by the Christian missionary. Lastly,

to an unusual degree encouragement should be given to the upbuilding of self-supporting, self-governing and self-propagating native churches.

Secondly, the situation in the East calls for concentration of energy. There is possible a strategy in missions, the employment of which is a sacred duty. Perhaps it ought not to be called strategy, but common sense. Where there is a field or a continent specially ripe and unspeakably important in its bearings upon the future of the Christian Church, ought not the needs of that field be met *fully*, even tho temporarily not much can be done to develop the work in less urgent fields. Suppose Columbo and Patrick and Boniface had gone to Arabia during the Middle Ages instead of to northern Europe, where would the Christian Church be? The mechanical policy of equal distribution of insufficient reinforcements to all fields alike is a discredit to the men highest in authority in the administration of missions. Japan ought to have all the missionaries (and these of exceptionally high character and ability) and all the funds for her Christian schools and eleemosynary institutions that she needs from abroad *from now on*. If more can be done, then let Korea be fully equipped, or China, and then India.

Thirdly, there is a way of further-

ing the cause of missions in the East to-day other than the giving of money and the sending of missionaries. It is through a Christian attitude on the part of the national governments of Christendom. President Roosevelt's decided action in reference to the San Francisco affair was of immeasurably great missionary significance. There must be no designs on China, and many wrongs now being done must be righted. England must treat India more nearly as she treats her great colonies. Above all there must be, either on the part of Christian governments or of Christian peoples, no race prejudice and no assumption of race superiority. There is nothing so pernicious as that, nothing that gives the lie to the preaching of the gospel of human brotherhood so flatly as that. These things are required, and the Christian people of Christian lands have the power and the duty to demand Christian treatment of the non-Christian world. That will help to hasten the coming of the kingdom.

In the recent stirring events of the Far East the hand of God has been at work. By His providence He is leading the great nations on—to what? We believe to a great place in his kingdom. And to those who are praying, "Thy kingdom come," His finger is now pointing to Japan and Korea and China. Let us heed His guidance.



# THE SUNDAY-SCHOOL BANYAN TREE OF INDIA

BY RICHARD BURGESS, CALCUTTA, INDIA

S. S. U. missionary and general secretary of the India S. S. U.

When the eighteenth century had run half its course a tree, destined to become great, started life on the banks of the Hooghli. Tradition says that its early days were spent as a parasite sucking the sap of a wild date palm, under which a Hindu fakir sat daily for alms.

Some dozen miles up the river the Danes held sway over Serampore. There Carey, the consecrated cobbler, Marshman, the schoolmaster, and Ward, the printer, conducted translation, educational and evangelistic work. William and Felix Carey, sons of William Carey, senior, and their mutual friend John Fernandez, had heard of Robert Raikes' Sunday-schools in Gloucester, England. They discuss, good-sized schoolboys though they were, the possibility of such a Sunday-school in Serampore. Forthwith the work was planned and the plan was worked. On Sunday, July 9th, 1803, they planted the first seedling of a Sunday-school tree in India. The event was not considered to be of any consequence. In the chronicles of Serampore we do not find it on record, for William, Felix and John did not know, nor did their sires, the far-reaching consequences of that first Sunday-school.

Visit the spacious and far-famed Botanical Gardens at Calcutta, and see the *Ficus Bengalensis*, that began its babyhood in the middle of the eighteenth century. "The great Banyan tree, which is the pride and glory of the Garden, more resembles a small forest than a single tree. This appearance is caused by the roots, which, growing out of the branches, run ver-

tically to the ground, and each of which has all the appearance of a trunk. The habit of sending down aerial roots from the branches is not uncommon in the great genus *Ficus*, but in the Banyan the habit attains its most striking development. . . . These aerial roots are thrown out at places where support for the horizontally spreading branches is most required." At first sight the huge tree seems to be supported by pieces of timber. Closer examination shows that these supports are provided by nature and that the many parts are one perfect piece. Little did the fakir imagine that the parasite, above his turbaned head, contained the embryo of a tree destined to be the pride of India.

No less remarkable is the growth of the Sunday-school movement. This non-poisonous parasite fastened itself on the missionary tree at Serampore. That was the day of small things, but to-day fully 15,000 unpaid workers go forth each Sabbath to teach the Word of God in 10,000 schools in sixty Indian vernaculars. The auxiliaries of the India Sunday-school Union in the various provinces are self-governing and are managed by a representative interdenominational committee which endeavors, in a variety of ways, to improve and increase Sunday-school activity. From Quetta to Mandalay, and from the snow-clad Himalayas to the burning equator its foliage spreads—and its fruit is for the healing of India's child life and youth life.

In 1894 the Banyan was examined and it was found that 378 aerial roots had reached the ground. In 1900 the roots numbered 464, and to-day there

are nearly 550 branches and roots. Whereunto will this thing grow?

The Sunday-school banyan tree is quite as wonderful, for there have been added 50,000 members per annum for several years past. The figures for the last twelve years show an increase of 250 per cent. The full membership as far as can be ascertained is 350,000; but hundreds of other schools exist, the statistics of which are difficult to obtain.

The *Ficus Bengalensis* is a "growing and growing" concern; so is the Sunday-school tree. Praise God! To the Government of India much praise is due in regard to the care bestowed on this colossal banyan tree for over a century. If blight afflicts, efforts are made to heal. When the cyclones of 1864 and 1867 broke off boughs, efforts were made to mend them. The tender tendrils which drop from above and then afterward grow into aerial roots, are nursed, if necessary, until they are strong and well grounded. In short, the duty of the gardeners is to encourage the growth of the tree and to let nothing hinder the flow of the sap from the central trunk to the highest and farthest leaf.

The Sunday-school banyan tree would not have grown so strong had there not been diligent gardeners. First and foremost among them stands Dr. T. J. Scott, through whose sleepless activity the India Sunday-school Union was founded in 1876. For many years the work had prospered, but it was not until then that it was thoroughly organized. About forty committees look after the aerial roots in different parts of the field. The central committee is located in Calcutta and its twelve representative missionaries and laymen study the broad in-

terests of the work. The president, The Hon. Kunwar Sir Harnam Singh, Ahluwalia, K.C.I.E., of Kapurthala, is an Indian nobleman of great influence and the Sunday-school army is proud to follow his leadership. The writer takes his place as "general caretaker" of this banyan tree, having been in the service of the S.S.U., London, for a decade. It should be carefully noted that the India Sunday-school Union is different from nearly all other agencies in the non-Christian world. It is a separate entity, an Indian and independent organization, and is supported entirely by voluntary contributions. The whole duty of the gardeners is to protect the tree from blight and blast and to keep the sap flowing from center to circumference.

Let some of the methods of the gardeners be explained. The I.S.S.U. exists:

(1) To emphasize the spiritual character of Sunday-school teaching.

(2) To consolidate and extend Sunday-school work.

(3) To educate teachers in the best principles and methods of Bible study and teaching.

(4) To produce and foster the growth of English and vernacular literature suitable for teachers and scholars.

(5) To encourage special services among young people.

(6) To unite, for mutual help, all Sunday-schools conducted by Protestant missions in Southern Asia.

These objects are promoted by various means, chief among which are:

(1) The International Bible Reading Association aims to establish and direct daily Bible reading at home on the next Sabbath lesson. The registered membership is over 16,000 and the readings exist in sixteen languages.

(2) Of the sixty vernaculars in which our schools are conducted twenty have Biblical expository leaflets on the current lessons, published weekly. Some editions are for teachers, some for senior scholars, some for the "tots"—in all about fifty editions. To maintain the expositions at a high standard of excellence nearly forty editors put

heart and brain into their preparation. This fructifying stream is kept flowing by individual, denominational and I.S.S.U. enterprise. Almost invariably they are sold to the teachers under cost price, but in no case given free. Homes inaccessible to the most experienced missionary easily surrender to a Sunday-school child with the message of Christ's redeeming love on his lips, and a pictured leaflet in his hand.

(3) *The India Sunday-school Journal* is a monthly magazine in the interests of Bible study and all evangelistic effort among the young people of Southern Asia.

(4) Teachers and scholars present themselves for an oral or written annual examination on the work of the previous six months. Last year answers were tendered in twenty languages by 15,000 candidates. Since 1896 no less than 35,000 illuminated and graded certificates have been granted. As four-fifths of the schools use the International Syllabus, an examination on this wide scale is made possible.

(5) Conventions are occasionally held in different parts of the Empire at which teachers are encouraged in the study of the more important aspects of their work.

(6) Missions are held frequently for young people, chiefly in the charge of Mr. W. H. Stanes.

(7) A central office is constantly maintained as a bureau of information for all workers in the Empire.

#### A Contrast

The banyan tree which has afforded similes must now be abandoned. A contrast must take the place of a comparison. The Calcutta banyan tree, for all practical purposes, is useless—its timber is porous. The Sunday-school banyan tree of India, on the contrary, is useful. It binds together the Sunday-school work of sixty missionary societies, as well as 10,000 schools and 15,000 teachers, in a Bible teaching and soul-saving crusade. Children under fourteen years of age are the special charge of the teachers. "Ten thousand times ten thousand" of such children in India await the entrance of His Word.

## REVIVAL IN THE "LAND OF THE MIDNIGHT SUN"

BY ANTON TARANGER, TRANDHJEM, NORWAY

God has graciously visited our land again. Kristiania—that is the main center for the operations and manifestations of the Spirit. Rev. T. B. Barratt, an Englishman who for many years has resided in Norway, is now the chief instrument of the Spirit. He returned from a tour to the United States shortly before Christmas. In New York he received a baptism of the Holy Spirit, as is proved by his work.

The awakening is mostly among the believers for the quickening and deepening of the spiritual life. This revival is not so much in the State church as it is among the free churches (Baptists, Methodists, etc.). Brother Barratt is a Methodist, but is leader for an undenominational city mission in the capital.

The meetings have been held in various places, including the hall of the Studentersamfund, but not in the State churches. The crowds have been overwhelming. Nothing like it has ever been seen here. Some meetings have lasted all night.

The fire is spreading to other places and revivals are reported from many towns round about the capital. Many ministers and correspondents for papers, both from Norway, Sweden, and Denmark, have visited Kristiania to study the movement. Some have gone home, convinced and astounded with burning hearts, marveling at the great power of the Lord of Hosts.

Of course, there have been many scoffers, not least among them the rationalistic professors at the University. But it was to be expected (2 Tim. 3,



1-5). God has owned the work as His, and at the meetings many unconverted sinners found their Savior.

Great movements are also taking place in the State church. There is a loud cry for reform. At a conference last fall at Kristiania it was proposed by a professor at the University (a brother of the writer) that the Church and State should separate. The motion was not considered, however. This motion has also been made in the Storting, and many of the leading statesmen, journalists, and pastors favor this. The time is not far off when it will be done. The cry is: We want a more Biblical Christianity.

#### Work Among the Lapps and Finns

There are nearly 30,000 Lapps in Norway. The work among them has been greatly neglected. The Bible was translated into their language in 1885. Rev. A. Wangherg has been working among them since 1903. His work has consisted largely in dis-

tributing the Word. He made a tour in 1903 with a Mr. Golding from England, and acted as his interpreter among the Lapps in Finnmarken. Mr. Golding and other friends in England, America and here have sustained this Bible mission. These three years he has distributed 105 Bibles, 160 New Testaments, and 340 copies of the Gospels in connection with the preaching of the Word. He is a tall, strong man, about 6 feet 2 inches, and carries with him tent, food, Bibles, etc. He travels among the Lapps during the summer months and does evangelistic work in other places in Norway during the autumn and winter. He is a baptized believer and mighty in the Scriptures.

God be praised for His wonderful love which thaws the cold hearts of the people in the far north. His Spirit calls, convicts, converts, seals, and fills, and many in the "Land of the Midnight Sun" look up and with radiant faces and joyful voices say: "Even so come, Lord Jesus!"

## THE TRAINING OF MAORI GIRLS

BY "PAKEHA"

New Zealand's aboriginal population is a race of high order among dark-skinned peoples. The Maoris have been conclusively proved to be of a fine fiber—brave and generous, warlike, yet merciful. When discovered by whites they cultivated roots, but soon learned to grow the cereals of civilized peoples. The "Pakehas" (white people) have found them industrious and intelligent, with many other excellent qualities which help to place them very high among aborigines.

But the Maori of to-day is not the splendid type of a hundred, or even of fifty years ago, for contact with the whites, while it has improved individuals, has tended to a deterioration of the race. The reason is that they have not had the training of centuries of civilization to guide them, and naturally acquire the white man's vices without his virtues. Still more does this apply to the women who almost never meet their white sisters, and have had no chance to learn the womanly excellences. However much white

philanthropists may educate the young men of a race, all the efforts must count for little if the women are neglected. The mixture of races is not found advisable, so that the educated young men must look for their wives among the ignorant and hopeless girls of the Maori settlement. If the wives do not understand the meaning of "home," and have no conception of personal progress, if in times of plenty they feast and in times of want beg or starve, if in times of sickness they fly for help to a foul-minded mountebank, then what must be the result? The race can only end in misery, poverty, disease and extinction.

With the purpose of removing this fatal ignorance from Maori women a band of noble-spirited young native men, acknowledging the enlightenment received by themselves from the training and the thought of civilized men, undertook the task of saving their race. "The Young Maori Party" was organized and its members, enlisting the further sympathy of their white friends, set out on a campaign whose main object was to gather funds sufficient for the establishment of a girls' school. They were not disappointed, and by persevering industry obtained the sum of \$26,500 in the colony. The Queen Victoria School for Maori Girls at Auckland, New Zealand, was mainly started through the action of the late Ven. B. T. Dudley, Archdeacon of Auckland, New Zealand, and the foundation stone was laid by H. R. H., the Princess of Wales, on June 13th, 1901. The school was opened by the Earl of Ranfurly, then Governor of New Zealand, on May 22, 1903. This school provides accommodation for forty girls. The government provides a "minimum" of twenty scholarships;

the Auckland Trust Board pays a sum of \$250 per annum from the St. Stephen's Trust; the remaining expenses have to be defrayed by the free-will offerings of the friends of the Maori people.\*

The instruction given at the school is such as will fit the girls to become good wives and mothers. They receive a thorough training in cooking, washing, and other domestic work, and they learn to sew, to knit, to mend, and to make clothes. They learn by doing; for they, under Mrs. Mirams (woman superintendent) and her assistants, are the housekeepers of the school, and all the time that they are learning they are imbibing the principles of a Christian life according to civilized principles. Scripture teaching naturally has a very important place in their education; a sound course of general instruction, on the lines of that given to white children in the State schools, fits them for a place of usefulness in the world. Emphasis is also placed on the rules of health and of a simple hygienic mode of life.†

A visit to the school is full of interest. The entire housework is finished by the pupils in time for morning school. Beds are made, rooms are scrubbed and dusted, breakfast is prepared and the dishes are washed by

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\* A sum of \$50,000 is required to pay for the building and the maintenance of the school. Of this amount \$26,500 have already been raised, of which \$14,500 have been spent in erecting and furnishing the building and laying out the grounds. The remainder has been invested, but the income is insufficient to cover the cost of the present staff, viz: the matron, assistant-matron, and governesses. A sum of \$25,000, therefore, is still to be raised.

† The Trust Board of Auckland is responsible for the management of the school and arranges the financial matters in connection with it. Tho the institution is Anglican in its establishment and most largely in its support, the school authorities have carefully ignored denominational differences, and not the slightest attempt is made in the direction of proselytizing.

the girls. Punctuality, an unknown virtue among the Maoris, is insisted upon and secured. The cook of the day remains absent from morning school; but with this exception, the whole building is clean and ready for inspection by the most punctilious by 8.45 A.M. On washing and ironing days the pupils rise earlier than usual to finish their work in time for school. Then the time between 9 A.M. and

learn, and have definite play hours.

The pity is that the school is not large enough to accommodate more pupils. The authorities have had to refuse scores of applications, for the Maoris themselves are fully aware of the advantages of the institution. To have daughters who can work and cook, make their own clothes, and tend the sick, is perpetual wonder to them and a source of infinite pride.



SOME MAORI SCHOOLGIRLS IN NEW ZEALAND

3.30 P.M., with one exception allowed for dinner hour, is spent in study. The school is regularly visited and reported upon by the Inspector-General of Schools for the Government Education Department of New Zealand.

At other than planting and harvest times the Maoris in the Kainga (village) do no work beyond cooking rough meals: they sit about smoking or dreaming. Imagine, then, the contrast when introduced into this mine of industry, where the girls rise at certain hours, work with system, eat at regular intervals, study diligently,

But there are many thousands of Maoris and the establishment of such institutions as the Victoria school requires much money. Out of 40,000 people only a few Maori girls are being trained to know the meaning of home. The others, for the want of \$100 school money, are standing still or turning toward the path of degeneration and extinction.\* It is worth while to help these young women upward in the path to purity, intelligence and usefulness.

\* Remittances may be sent to Mrs. Mirams, "Queen Victoria School for Maori Girls," Parnell, Auckland.



## REMARKABLE NEWS FROM NEW GUINEA

A year ago the reports of the Rhenish Missionary Society told the story of the Papuans of New Guinea, who came to the missionaries stating to the white men that their (*i. e.*, the white men's) God had appeared and said, "The Papuan's manner is well and good, and I shall tell the white men to leave you alone." The last number of the same reports contains the story of a vision or apparition still more remarkable which we bring before our readers, following closely the report of missionary Hanke, of the station Bongu upon New Guinea.

On November 13 several Papuans from the village came to the missionary's house in great excitement, telling most curious things, and begging him to come to their village with the book of the doctrine of God as soon as possible. The missionary, himself excited by the stories, hastened to the village, where he found the men of Bongu gathered, and with them thirty men from Kul and Maragum. All were seated in deep silence—a most extraordinary thing among these loquacious children of a southern clime—and each face showed clearly that they expected counsel in a difficult matter. The missionary sat down and waited for an explanation. None was forthcoming, and he finally asked why he had been called. Then one of the old men from the Kul arose and said:

"Far from here, in the interior of our country, a *lan-tomo* (a man from heaven) with his child has come to the earth. He has broken all spears and arrows, all sinews of the bows, and all magic tools and utensils, ordering the people to pack these broken things into baskets, to carry them to the next village, and to tell the inhabitants to do likewise. The man from heaven declared that he was the owner of all things, and he therefore put the kernels and peels of different fruits in another basket. Into a third basket he put his child and then told the people that the '*Ai*,' the secret worship, is a lie, and the instruments used in it should be shown to women and chil-

dren (from whom they are carefully hidden) and burned, but that the missionary is bringing the true doctrine of God. All the baskets with the arrows, spears, and magic tools, with the peels of fruit, and with his child, should be carried to the white man and be delivered to him, and to none else. The basket and the child should remain closed until the return of the father, but the others should be burned. We have brought the baskets. What shall be done?"

The baskets, ten in number, were there, and all were carefully covered with the leaves of a certain plant said to make secure against sorcery. And while the missionary meditated, a Babel of questions arose: "Does the book speak of this?" "Have you been told what to do?" "Have you dreamt concerning this?" "What will become of us?" "Will the sea cover us?" "Will an earthquake and a rain of ashes, as some time ago, threaten us?"

Quietly the missionary answered "No" to these excited questions, and then, when calmness and quiet had been restored, he spoke of Him who has created all things, who governs all, but whom they did not thank or praise, because they knew Him not. He spoke of Him who punishes the evil and the sin, and hates the works of darkness, but, not willing that any should perish, did send His Son Jesus, that He reveal to men the way of salvation. It was no new message to these heathen, but the Gospel story often told before, repeated under especially impressive circumstances, and the story of God's love gave peace unto these troubled minds. Quickly the baskets were carried to the missionary's house, who made sure that nothing suspicious was in the "basket with the child of the man from heaven." In the evening another Gospel meeting was held, where again the deepest silence reigned and strict attention to the message was paid.

Missionary Hanke does not attempt to interpret the peculiar apparition, tho some of the Christian Papuans

are inclined to connect it with an eclipse of the moon which occurred some time before. We will not attempt to interpret or explain it, but we simply accept it as the cool-headed German missionary reports it, and we believe that this vision is leading these heathen people to Christ. For, mark, on November 17, four days after the scene in Bongu, described above, nineteen of the men of that village and four from a distant mountain village applied for instruction preparatory to baptism. A few days after nine young girls and the wives of two of the men who had become catechumens on November 17, became applicants for baptism, a happening of greatest importance. Missionary Hanke, who has spent already twelve years without leave of absence in the deadly climate of New Guinea, had intended to come home this year, but he feels that the Spirit of God is working and that he should remain at his post.\*

We greet the news as a token of faithfulness of our God who gives the increase when the seed of the Gospel has been planted with labors and tears, with prayers and hope, and we are looking for more glorious news from the heathen Papuans of New Guinea.

#### Later Reports

Letters of the Rhenish missionaries from a later date confirm the continuance of the gracious revival in Bongu. Missionary Hanke says, "Door after door is being opened and the bulwarks of heathenism are rapidly falling along the whole coast. In the remote mountain villages the heathen are burning their Ai-instruments and the call for missionaries comes from many places."

The wonderful movement is now spreading to other parts of German New Guinea. From Bogadjim missionary Schutz reports that on the day after Christmas the men of the village ran to the station calling out excitedly,

"The baskets are coming!" And behold, soon a long procession of men, adorned with green garlands and carrying baskets, were seen approaching the village. The men, who were inhabitants of the mountain villages, walked slowly, with measured steps, toward the public square of the village, where they were joined by the missionary. All houses of the village were locked, and not one woman nor a child was visible, while the men of Bogadjim had assembled upon one side of the public square, silent, with fear written upon their faces. The strangers occupied the other side, and deep silence prevailed. Then, at the request of the leader of the strange procession, a coconut was cut and its pieces were divided among all present. The baskets were put down with greatest care, and the men from the mountain villages made ready to speak. But a sudden rainstorm caused all to seek shelter hurriedly.

The next day the missionary was called again into the village. Now all the women of Bogadjim had joined the men. Great excitement prevailed, for the carriers of the baskets had brought the command to burn all Ai-instruments and now the command was to be obeyed. A large pyre was erected upon the public square and lighted. Then the mysterious Ai-instruments were brought forward by the men and shown to the women, from whose eyes they had been hidden most carefully before that time. A marvelous, terrible scene ensued. The women, filled with terror and fear of death, sought to escape, but were forced to remain by the men. Tremblingly these poor women, who had been taught that, if they ever looked upon these instruments, they must die, held each other in close embrace. They acted like maniacs, and the confusion became so great that the missionary could not see all that was done by the men in obedience to the strange command of the carriers of the baskets. But he was sure that all Ai-instruments were broken and the pieces thrown into the fire.

\* Our readers may remember that at Ragetta, another station upon New Guinea, on June 10, 1906, twenty Papuans, the first fruits of nineteen years of missionary efforts, which cost the lives of twenty faithful missionaries, were baptized (Miss. Rev., Feb., 1907, p. 156) and twenty-two Papuans soon after applied for instruction preparatory to baptism.

Gradually the fearful excitement subsided and then came for the missionary the opportunity of preaching the Gospel to these poor creatures who had renounced heathenism thus publicly and decidedly. The next day a considerable number of men came to the missionary and asked for Christian instruction, and from the surrounding villages came the news of many being ready to hear the Gospel.

But we must not suppose that this wonderful awakening is felt among all classes and in all the places where the missionaries of the Rhenish Society are at work. In the western stations, Siar and Ragetta, little has been heard concerning the mysterious apparition. Yet even there the work looks now more hopeful than at any other time, and the new station, Nobonob, is making rapid progress and demanding more laborers, even as the other stations of the field. But while the call is loud, and while the Rhenish Society is prayerfully preparing to use the wonderful opportunities in New

Guinea, in a strange manner the Lord is dealing with the missionaries in the field. Several of them have been laid aside by fever, and missionary Hanke of Bongu, who has been in "the midst" of the revival, was near unto death for two weeks and has been forced to leave the unhealthful station.

Thus New Guinea offers a peculiar spectacle to the believer just now. On the one side, the Lord is marvelously opening the doors, and the workings of the Holy Spirit among the heathen are manifest. On the other side, the laborers are being weakened and tried by ill health at a time where to human mind an increase of laborers seems absolutely necessary. Truly, "it is the glory of God to conceal a thing," and "He maketh darkness His secret place, His pavilion round about Him are dark waters and thick clouds of the sky." It is a most critical time for the New Guinea Mission of the Rhenish Missionary Society, and all our readers will remember it and its faithful laborers before the Throne of Grace.

## A DAY IN THE LIFE OF A NORTH SEA MISSIONARY\*

BY WALTER WOOD

It is Sunday, and the time for service is at hand. But there is neither sound of bells nor sign of church or chapel; there are no streets, no people afoot, on wheel or riding. Yet there is a place of worship, and there is a congregation, and already the worshippers are preparing for the service. There is no church because there is no land, and for the same reason streets are wanting; there are no women within many leagues.

My field of operations is the grey North Sea and that famous fatal part of it which is called the Dogger Bank. My betel is a steamboat, the like of which was never known until the Royal National Mission to Deep Sea Fishermen put it on the waters. It is triumph of the seemingly impossible, the combination of business with

religion, and of a vast humanity with both.

The table at which I sit and write is also my pulpit; almost within reach of my hand is a dispensary, a few feet away are swing cots and fixt bunks, an X-ray installation, and everything that skill and money can provide for the healing of the sick and the care of the dying. "Heal the sick," says the scroll on the bow of the noble little ship. "Preach the Word," is another written order, and encircling the steering-wheel is the text: "Jesus saith, follow me, and I will make you fishers of men." These stand for the North Sea trawlers' creed.

It is in this place of worship that the wounded fishermen were brought and tended after that monstrous outrage by the Russian Baltic Fleet in 1904; by this pulpit the mission surgeon plied his knife and needle, helped by Skip-

\* From the *Royal Magazine*, London.



per Joseph William White and his crew; it is of this cabin that the doctor wrote: "With all these wounded men on board, our floating hospital looked like a veritable battle-field. Indeed, it presented a most pathetic sight."

The congregation is assembling, not in Sunday clothes or holiday attire, but in the wonderful garb of the fishermen, who come straight from their ceaseless toil to seek a little change and rest from their giant's labors of the week. The trawler wears his heavy sea-boots, his enormous stockings, his thick blanket trousers, his "dopper" jumper, and the head-dress that may be cap, battered hat, tam-o'-shanter or simply matted hair. He comes from his steam trawler by way of his broad, deep boat, ferrying as he stands, facing the bow or stern. Once alongside, his thick painter is made fast on board, and while he stays in the ship his little vessel tows and surges through the sea, ready at any moment to carry him back to his floating home. He may not approve of the missionary, and as he waives ceremony, he will rise without warning, climb on deck, tumble into his boat, have his painter cast loose, and return home.

Understand the meaning of North Sea trawling and you will know the sort of man who has to be dealt with and the kind of church and parson that he needs. His little steamboat is his home all the year around—soft, warm summer, and cruel, bitter winter—except for such few days as are needed for the run back to port from his fleet to recoal and refit. Year in and year out, fair weather and foul—and the Dogger weather is very wicked—he is at work, one of a floating population of a round five hundred souls.

The work is such that landsmen who see it may well stand aghast at its hardships. It is shoot and haul, gut and sort, wash and box, string down and tally, get into the boat, and ferry to the carrier for conveyance to market. Three hauls daily—early in the morning, again in the afternoon,

and once more at midnight; with all the enormous labor incidental to the making ready of the fish for the dealer. This is the day's work—toiling on the deep indeed—with no Sunday off, no holiday; so that, however willing the spirit may be, there is little time for prayer and praise.

But there are enough to form a congregation, and every rank of deep sea toiler is assembled—skipper, mate, boatswain, third hand, fourth hand, "deckie," engineer, fireman, cook. There is no priority of pew, no reserving of seats, no placing of the poor unwashed in draughts. I would not care to be the verger who tried to differentiate between the North Sea worshippers; not mine should be the feeble hand that tried to restrain the great, bronzed fist which packs the short-stemmed clay with shag; not mine the voice which sought to whisper "Sh!" when the gruff notes of a speaker broke upon the service in condemnation of the luck of trawling. Missionary I may be, but I have my limitations, and I know that the humblest of my congregation is a lord of the Dogger.

The service must be short and to the point, because time is limited, and very soon the admiral of the fleet will give the signal for the trawls to be shot, and the steamboats, which are now clustering restfully together, must steam away and tow their gear astern. So there is an opening hymn, a prayer, another hymn, a little talk, another hymn, and a closing prayer, then a speedy scattering of the congregation to their steamboats, and a hastening of the worshippers to resume their ceaseless toil as fleeters.

Now comes the time when the missionary may have his finest chance of doing useful work, and that is by going on board some of the steamboats and having a little quiet chat with those members of the crew who may be partial to his ministrations.

I tumble out into our boat, which is towing alongside. The skipper and the third hand, when we have steamed down near enough to our quarry, let

the painter go and row me to a bobbing little vessel which has her gear down and is dragging it slowly through the water, on the sea-bed some hundred feet below us, for we are fishing on the tail-end of the Dogger. She is moving at something less than three miles an hour, and yet slow tho the speed is and calm the weather, it is astonishing how active one must be to clamber over her low bulwarks without injury or ignominy. Keep your fingers inboard, or they will be crusht out of shape between your boat and the ship; watch your chance when a wave uplifts you, and do not disdain the kind, strong grip of the skipper, or swift and thudding is your downfall on a slimy deck.

I advance to a strangely-clad figure, which seems to be a human form enveloped in a sack, and wears a pair of slippers and a soft hat as Sabbath dress. The slippers are in reality cut-down boots technically known as "clumpers." A short clay pipe is stuck between the teeth and a smile of welcome is on the bronzed and cheerful face. My own shore hand is grasped with a winching grip and I am welcomed by my friend the skipper. I climb on to the bridge with him, I descend into the engine-room, I tumble below into the fish-room, slide into the stifling stoke-hole, and eventually enter the cabin, the tiny floating home with its triangular table set for dinner, and the diners already seated for their meal.

So I go from one to the other of the steamboats where I know that I am welcome, and to those who want no truck with me I may at least shout "What cheer!" by way of North Sea greeting, knowing that the salutation will be returned, and that some gruff and for the present unconquerable trawler will gladly recognize the humanity of the mission ship, even if he is not partial to what he fears will be a sermon. During all these flying visits I must take my chance of planting a word in season and of doing something, however little, to extend that marvelous work which the mis-

sion inaugurated more than twenty years ago, and which has proved more practically beneficent than the operations of any other kindred organization.

I remember the old sailing days when the fleets were made up of smacks only, with the steam carriers traveling regularly between them and the London market; I remember the death-dealing coper (rum-ship) and have sailed in an old smack when I and deckie were the only sober pair on board. And between whiles I have been out and about and have seen what the mission work has done, so I am able to compare the present with the past, and to understand exactly what this North Sea revolution means.

A living witness of the change welcomes me when I step aboard another steamboat. He is the skipper, and when our greetings are over and our chat is ended, I lure him on to the recital of the way they did things in the wild days of old.

"So you saw a coper, did you, when you were lookin' for the fleet? Well, he still prowls about the North Sea, but he steers wide o' the fleets, an' only does business wi' the single-boaters. He never shows his nose amongst the fleeters—daren't do it; an' he isn't wanted. Many's the smart smack 'at's been lost through him, and many the home 'at's been ruined, many the life 'at's been lost. Time after time I've spent my last penny on board of the old Dutchman, an' when we've had no money left I've seen boat-loads o' gear ferried to him from the smacks to swop for drink. He did a roarin' trade in the old sailin' days, when for days together smacks couldn't fish because there was no breeze. An' when time hangs heavy you get the itch for mischief.

"That was before the mission drove the coper off the Dogger an' provided beautiful ships where we can get tobacco at cost price—one an' two a pound, an' magazines an' papers to read, an' med'cine, an' where, when a man is ill, he can be looked after by a doctor an' pulled round without



havin' to go home, an' ten to one losin' his berth.

"Look at me—am I any the worse becoss I never drink anything stronger nor tea, an' go on board the mission ship nowadays for a change, instead o' visitin' that old Dutchman's coper an' drinkin' the awful, murderous stuff that drove even North Sea smacksmen mad? Why, it's only a few weeks since one o' the coper's skippers wrung his hands an' said 'at the mission had completely ruined him. 'Before it came,' he said, 'I could live without working. Now I'm forced to fish.'"

So I ferry from ship to ship, chatting with smacksmen of all ages and ranks, now listening to a joyous tale of adventure, but more often to some recital which fills me with the gloom that is evermore the spirit of the Dogger—some story of a great or small disaster without which no month of the year can pass. It may be some such overwhelming calamity as the great gale in March, 1883, when forty-five smacks were totally lost, eighty-nine were more or less damaged, and hundreds of men and boys perished. In Hull alone on that black day nearly two hundred wives became widows.

It may be a lesser storm which is called nothing worse than a "smart breeze," but which will claim its ships and lives; it may be some shocking accident which no foresight can avert—such, for instance, as that sudden tautening of a steel wire trawlwarp, which in a second decapitated one man and cut another in two; it may be a crusht limb, a smashed hand, a poisoned finger, a shocking open sore, a maddening visitation of neuralgia or toothache, or the sufferings of men whose hardships make them specially liable to ailments, in spite of their powerful constitutions. It may be, and often is, some sad recital of suffering patiently borne at home by the wife or children who are seen just two or three times in the course of a year, with whom, perhaps, out of the entire fifty-two weeks, not more than a fortnight in all is spent.

When I return to the mission ship, I can employ the afternoon in meeting

the men who are able to get away from their own vessels while the trawl is down, and in making ready for the evening service. Now I give place to the real North Sea missionary, for, when all has been said of the earnest visitor who endures the dangers and discomforts of the Dogger, your truest worker comes from the ranks of the trawlers themselves. And how can it be otherwise, for is he not the only man who, in spirit and in truth, understands the thoughts, the fears, the aspirations, and the temptations of his fellow toilers of the deep? He has been one of them from the outset, and he of all speakers best fathoms the secret of appealing to their hearts.

Such a fishermen's missionary takes charge, while the steamboat slips slowly through the water and the waves drowsily lap her sides. Nowhere else in the world to-day will you find such a preacher or such a congregation. There is the skipper-missionary, with his fine, bold face crowned with curly locks, his jersey showing the muscles of his powerful arms, and his pose suggestive of the strength and courage of the man whose life is a monotonous and almost ceaseless toil; around him are the worshipers, among them the strongest man in the fleet—another tribute to the civilizing influence of the mission, for whereas two or three years ago this splendid fellow would have retaliated swiftly at a fancied insult, now he will pass lightly by a jeer or jibe and show a noble magnanimity toward an enemy.

Here are the worshipers—straight from the business of shooting the trawl this peaceful Sabbath evening, and in their working garb they sing and talk and pray. A very hurricane of voices raised in tune, the voices that often ring hoarsely in the furious gale, and that give, as only such men can give, the real interpretation to the chorus—

Throw out the life-line!  
Throw out the life-line!  
Someone is drifting away:  
Throw out the life-line!  
Throw out the life-line!  
Someone is sinking to-day.



You almost feel moved to rush on deck and hurl a line out into the black night as you hear the voices—and there is this significant feature in the singing, that the songmen, one and all, have themselves done that which they are calling upon their comrades to accomplish. There is not a trawler present who has not been at hand-grip with death on this hungry, ruthless Dogger which is the graveyard of the North Sea.

When the service is ended there is a brief turning in, to await the call to haul the trawl just before midnight. You, being a mere missionary, may sleep on and take your rest; but your congregation must get the fish ready to ferry to the carrier, with the morning catch as well, and this may mean a three or four hours' spell of hard work. Work a lot, sleep a bit, eat and drink, and snatch a little reading and recreation—that is the trawler's program in fine weather; while as for the dreaded months of winter, they are only to be endured because of the hope of better days when spring and summer come again.

A "day" in the life of a North Sea missionary is only a figure of speech. A man ashore, whatever his position may be, can tell approximately when one day ends and the next begins, but the North Sea trawler differs from him in this—that he knows scarcely any line of demarcation, unless it be, indeed, the rising and the setting of the sun, and that is merely nominal.

His day begins when he runs out to rejoin his fleet for a month or so, and sets his steaming watches, to be followed by the fishing watches, when he picks his comrades up again; and his day ends only when he is in port again for twenty-four hours or so, just long enough to recoal and get fresh stores in.

So the North Sea missionary may reckon that his day begins when he sets foot on board his vessel, and ends

only when he is ashore again. However long that day may be—a week, a month, or more—he is never wanting in opportunity for lending a helping hand to the deep-sea fisherman. The body is as much his charge as the soul, and he may do splendid service in assisting the doctor or the skipper, who is a wonderful combination of trawler, seaman, surgeon, and parson.

The missionary's "day" demands that he shall do something in the fine weather to amuse his fellow fishermen, and he can best do this by cheerfully agreeing to learn their artless games. You will see what sort of a man is needed to do mission work on the Dogger. No kid gloves, or ties, or collars, or fancy head-dress; the oldest, strongest boots and clothes will suit you best, and you will prosper in proportion as you leave your finical ways at home.

They tell in the fleets of a good man who went out among the trawlers in a silk hat and with an umbrella—the latter, it was said, to keep the gales off. The inevitable jest of sitting on the hat was perpetrated; but the fate of the umbrella is unknown.

They tell also of a West End curate who ventured out into the stormy wilds. He had a gun with him, a revolver, and a bowie-knife.

"What do you want with these things?" asked the skipper.

"They—they told me when I left home," the curate stammered, "that you North Sea trawlers are such desperate fellows—and—and—that I should need them!"

And this of men who reckon it as part of their day's work to throw their small boat into the savage seas and rescue foreign crews from sinking ships, when those crews are too paralyzed with terror to try to save themselves! And of men who do not expect even so much as "Thank you" for their valor!

## EDITORIALS

### THE PARACLESIS OF THE PARACLETE

This is a remarkable phrase—occurring once only, and in Acts ix:31—not an easy verse to translate without a loss of the peculiar savor and flavor of the sentiment.

"So then the ecclesia, throughout the whole of Judea and Galilee and Samaria, was having peace, being built up; and, walking in the fear of the Lord and in the paraclesis of the Paraclete, was being multiplied." This word, *paraclesis*, is used in the New Testament twenty-nine times, and variously translated, "consolation" (14), "exhortation" (8), "comfort" (6), and "intreaty" (1). Here at least it is untranslatable by any one word, for it seems to include the *whole work* and ministry of the Paraclete, which comprehends consolation, exhortation, comfort, intreaty, and much more—the whole administration of the affairs of the ecclesia, as its presiding presence and power. But, however translated, it is all-inclusive and all-important. This is the supreme need of the Church, always and everywhere. It insures, as in this case, pacification, edification, and multiplication. So far as the Holy Spirit is free to do His work, and fulfil His divine ministry, the Church will be spiritual in worship, diligent in work, faithful in witness, pure in doctrine, and holy in practise, mighty in prayer, and full of power. Missions will be the native air of such an assembly, and there God will be continually manifested in moral miracles and supernatural "signs following."

### THE PEACE MOVEMENT

Great movements always proceed slowly and with inevitable opposition and reaction. The historic tides never rise steadily toward a high flood mark; they move backward, but they move again forward and to a loftier level. The peace sentiment of the world is growing, and it is public opinion that ultimately *legislates* for mankind, tho

the *executive* powers may act hesitatingly. The Hague Conference in June will have felt the influence of the New York gathering. The New York Conference was the first where all the American states (except Panama) were represented. At the Hague Conference of eight years ago only the United States and Mexico stood for the western hemisphere.

The conviction grows that universal peace may not be so utopian after all. An example of cooperation was shown in the peaceful union of eight Powers in the joint expedition to Peking during the Boxer revolt, and without conflict then or after; and to other instances of concerted and pacific action. When Professor Munsterberg affirmed that in Germany universal military service was not unpopular, Mr. Carnegie retorted that the thousands who flee from Germany to the United States to escape the *corvie* of compulsion as to soldiership, do not seem to regard it as "popular," and the apt and witty rejoinder, like Sampson's famous effort, "brought down the house."

More than one humorous sally marked the New York Conference. When Sir Robert Ball, the astronomer, advocated peace on the basis of evolution, Wm. J. Bryan retorted that he had supposed peace to be based on the principle of the image of God in man, but that it was consolatory to know that war had come down from the *Ape*! The most formal result was, of course, the set of resolutions, which are not rules but recommendations. They are, however, significant. They urge that the Hague Tribunal be converted into a permanent court, always in session and ready for business; and that the Hague Conference periodically assemble. The right of capture of private property at sea was condemned; and, however lacking in power of self-enforcement, they indicate which way the "trade winds of history" blow.

One rather unique suggestion is made by a New York editor that the eighteenth of Matthew suggests a so-

lution of the peace question—that the difficulties between *nations* might be adjusted, as between individuals, by first trying settlement by diplomatic, friendly conference; then, if ineffectual, by calling in two or three more parties to help adjust matters; the *dernier resort* being an appeal to the court of the community or the world, and having the matter settled there—then if the troublesome party will not hear them, let such be treated as a heathen and publican and boycotted.

We watch with prayerful interest this systematic attempt to compel peaceful arbitration to displace appeal to arms. How immense the result on all missions! And what a release of vast sums of money now spent in armaments and armies for the peaceful, philanthropic and Christian service of God and man.

Of the one hundred speeches delivered, Secretary Root's at the opening session was notable, and William Jennings Bryan's, the last at the closing session, formed a fitting climax. Secretary Root's concluded with these words:

The end toward which this assemblage strives—the peace of the world—will be attained just as rapidly as the millions of the earth's peoples learn to love peace and abhor war; to love justice and hate wrongdoing; to be considerate in their judgment and kindly in feeling toward aliens as toward their own friends and neighbors; and to desire that their own countries shall regard the rights of others rather than be grasping and overreaching. The path to universal peace is not through reason or intellectual appreciation, but through the development of peace-loving and peace-keeping character among men; and that this development, slow tho it be, as measured by our short lives, is proceeding with steady and unrelenting advance from generation to generation no student of history can question. The greatest benefit of the Peace Conference of 1907 (in reference to the Second Hague Conference, soon to be held) will be, as was that of the Peace Conference of 1899, in the fact of the conference itself; in its powerful influence molding the characters of men; in the spectacle of all the great powers of the earth meeting in the name of peace, and exalting as worthy of honor and desire national self-control, considerable judgment and willingness to do justice.

Hon. Mr. Bryan struck a popular chord when, illustrating the fact that the force in the world stronger than violence and physical power is love, he referred to the crucifix above Napoleon's tomb in Paris, and said:

It seems to me that the bringing of these two into that position gave a lesson to the world that, after all, love is greater than force, and this raising of the crucified Christ above this past master of slaughter typifies the coming of the time when man will find glory in doing good and his ideal in the service of mankind.

### OPEN-AIR PREACHING

Perhaps there is no severer test of an evangelist's real power than is found in gathering, holding, and swaying a street crowd, without the mere attractions of the clown or the comedian, the juggler or the mountebank. To get the attention of passers-by and keep it by legitimate means, and leave permanent impressions for good, argues no small measure both of consecrated talent and tact.

Obviously, a foremost quality of good open-air preaching is *simplicity*. It will not do to tell one's hearers that "man is a causative being, and actions are exponential of character." Language must be address to the average understanding, and be suited to the common people. Illustrations are a great help, but they, too, must be drawn from simple and familiar sources, like our Lord's parables and similes—bread, water, light, the eye, the grass, the flowers, the vine, sheep—what is "understood" of the common folk. And the simplicity must not be offensive, as tho one must remind his hearers of their ignorance and incapacity. The *art* of being simple must be concealed. To find something worth saying, and then say it so as to be worth hearing—is the highest reach of true oratory, and no one needs this double success more than the street preacher.

There is needed also a close adherence to *primary truths*. Somehow these always appeal to men. Ab-



struse reasoning, attempts at philosophy, theological hair-splitting, are destitute of tentacles—they grip nobody. But there are certain eternal verities that belong to the indisputable realm of certainty, and it can be safely assumed that most men even in a promiscuous crowd will find something within that responds to such truths as these: There is a God, He is a Lawgiver, and therefore must be a Judge, upholding His own law with its sanctions—reward and penalty. Then there are three apposite truths which fit into these as mortise and tenon. Man is a sinner, sin demands penalty, and as a sinner he needs forgiveness and salvation. When these foundation truths are once set up as a basis, it is comparatively easy to build upon them practical appeal, presenting the cross as the object of faith.

If at any point in this system of natural theology there be open dissent, tact is needed to meet it frankly and wisely. A missionary in Benans was trying to argue from man's universal sin, when a proud Brahman joined issue, affirming that he had never done any wrong. For an instant the speaker was disconcerted, but he quickly rejoined: "If you have any neighbors, I would like to hear their verdict. Do any of you know this man? And, if so, would you testify to his sinless life?" That appeal turned the tide, for there were in the audience so many that spoke out against him that he slunk away and left the preacher undisturbed.

To every open-air preacher, Guthrie's three "P's" will be a help—"Prove, Paint, Persuade." And Guthrie himself is one of the best illustrations of his own rules, for he beautifully blended in his master sermons, faultless logic, vivid illustration, and tender appeal. His discourses are well worth close study.

It is well also to remember how the carnal man always worships his own trinity or triad: "Pleasure, Profit, and Preferment," and he knows it.

Here again is a fulcrum for the preacher's lever—and he may well attempt to show man why and how his pleasures can not long please, his profit be either sure or permanent, or his preferment a real advantage even if he succeeds.

Plato's four virtues all count in open-air preaching—practical wisdom, righteousness, courage, and self-control. And they may all be in requisition at once, in many a crisis. But if there be any one indispensable grace, it is that *love for man as man* that nowhere else goes so far as in the work of open-air preaching. Here no caste lines can be drawn. We can not address a class. We are face to face with men as such. And we must find our standing point in the invisible—a point without, if we are to move and uplift—sympathy with Him who loved man for man's sake, and by that love was led to seek and to save the least and the lowest.

#### JAPAN'S MORAL CODE

Education in Japan is based on a remarkable rescript which was issued sixteen years ago by the mikado. At a recent lecture at the University of London, Baron Kikuchi, former minister of education at Tokyo, read a translation of this document and said: "Our whole moral and civic education consists in so imbuing our children with the spirit of the rescript that it forms a part of our national life." The repeated reference to ancestors is characteristic of Japanese nationality, and is the basis of their moral education.

Briefly, the rescript was "that our imperial ancestors have founded our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue. Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof."

It counseled filial duty to parents; affection between brothers and sisters; harmony between husbands and wives; true friendship; modesty and moder-

ation and benevolence to all; the pursuit of learning and of art; in the development of intellectual faculties and perfect moral powers; respect for the constitution and the laws; and in emergency to "offer themselves courageously to the State," and "thus guard and maintain the prosperity of our imperial throne coeval with heaven and earth."

It concluded with a kind of benediction: "So shall ye not only be our good and faithful subjects, but render illustrious the best traditions of your forefathers."

The immediate effect of the rescript was that radical changes followed in rapid succession, the most important of which was that the great feudal nobles voluntarily gave up their territories and their power, even of life and death, because it was proper.

The first education code, promulgated in 1872, contained no special provision for higher moral training, because it was thought the necessity for such was not clearly perceived, but subsequently the young men were often given to read indiscriminately the works of Rousseau, Montesquieu, Mill and Spencer.

The effect on those who were eager to climb to the heights of western civilization might be imagined. As a result they found that in 1880 the Department of Education issued instructions prohibiting the use of text-books likely to be injurious to their morals, and gradually they came to the later and truer appreciation for their inheritance of the former days.

### THE EXPOSITION OF SWEATED INDUSTRIES

In London, a few months since, in Queen's Hall, Regent Street, right in the gateway to the famous "West End," the sweated industries have been "exposed," in a double sense, with their very ill-clad and care-furrowed men, women, and children. Forty such industries were exhibited,

such as the making of matchboxes, shawl fringes, artificial flowers, hooks and eyes, and clothing, tho the hard conditions of their manufacture were very imperfectly exhibited. Besides the living specimens of the "sweaters" at work, there were photographs of the workers in their own poverty-stricken surroundings, and full descriptions of expenses and earnings, labor hours, and time consumed in going for and returning work, etc. There a woman might be seen carding trouser buttons at three shillings per gross, carded, working fifteen hours a day! She and her brother earn together three and sixpence a day, and pay weekly rent of the same amount. A girl makes cigaret cases, earning from sixteen to eighteen shillings a week, working *nineteen* hours a day! A woman makes pinafores for two shillings a dozen, works twelve hours a day, and earns ten shillings a week. Her rent is three and sixpence for one room, and it takes her on an average an hour and a half to fetch her work. An old lady, by working twelve hours a day, was earning seven shillings a week making confirmation wreaths.

It was an exposition of robbery of the poor. A child's coat, beautifully made and trimmed, for ninepence—the work of a whole work-day—and other garments in proportion.

The promoters of the exhibition had lectures daily by leading men and women to call attention to the social crime against the poor, implied in work at such prices. It is proposed, in a bill for legislation, to secure better pay and shorter hours, more sanitary homes and shops; to appoint a wage board, factory inspectors, etc., abating evils which it is difficult totally to abolish, and determine some equitable scale of prices for all forms of work. Surely here is a legitimate sphere for mission work on Scriptural principles.

# GENERAL MISSIONARY INTELLIGENCE

## ISLANDS OF THE SEA

### The Last Resting-place of Two Missionary Heroes

In 1834 two American missionaries, Munson and Lyman, pioneers of the work among the Bataks upon Sumatra, fell victims to the cannibalism of the natives. None knew the last resting-place of their bones until missionary Schrey of the Rhenish Society recently discovered the spot near the station where he is at work. After the murder and the feast of the cannibals the bones of the martyred missionaries were thrown into a bog-hole and covered with a little earth. Divine Providence caused a stately hariara tree to grow over the grave, so that the place is well-known to the natives. It is the intention of the missionaries upon Sumatra to erect a plain monument over the grave.

### Progress in the Liuchiu Islands

A church has been organized at Naha with a membership of 81, all of whom, with four or five exceptions, are native Liuchiuians. While this is a good membership it does not count for much, as it is exceedingly difficult to get them to take any active part in the work. Their indifference and stolidity are very discouraging to the pastor.

R. A. Thompson has opened a new preaching place at Shuri, the old capital, and has placed a native Liuchiuian, Mr. Urazoe, in charge. He has been in training for the work for a number of years under three different Japanese evangelists at Naha. He is the first native Liuchiuian to be regularly employed as an evangelist, and as he is over fifty years of age, he may not be so easily turned aside as many of the younger men have been whom we have tried to educate.—*The Baptist Missionary Magazine*.

## AMERICA

### Southern Baptist Success

The Foreign Mission Board of the Southern Baptist churches closed its year at the end of April, having reached the standard for the year, \$400,000, an increase over last year of nearly \$100,000, and closing the year without debt. Doctor Willingham, the secretary, cabled to missions in China, Japan, Brazil, Africa and Italy the one word, "Victory!" agreed upon to indicate the year closed without debt. During the past ten years this Board has increased its force from 160 missionaries to 500 missionaries. The reports from the workers on the field indicate a gratifying advance in the work. Since 1887 the number of workers, native and foreign, has increased from 116 to 500, the baptisms in a year from 228 to 2,230, and the church members from 1,616 to 14,437.

### Eloquence of the Finest Type

At a recent laymen's meeting of Southern Baptists held in Richmond, Mr. R. E. Breit, president of a Texas oil company, was called upon for an address. He said, "Brethren, I never made a speech in my life and I can't make one now; but if Brother Willingham (secretary of the missionary society) will send ten men to China, he can send the bill to me."

### Presbyterian Foreign Missions

The Board of Foreign Missions of the Presbyterian Church (North) held its tenth annual conference with 50 newly-appointed missionaries, May 29 to June 5. This Board now has 27 missions in 16 different lands, and its missionaries are required to learn and speak more than 30 languages. Last year the Board sent out 49 new missionaries; of these, 7 are medical missionaries. The Board has now under



its care 1,145 educational institutions. These include schools of all grades from the primary up to the university. It has 115 hospitals and dispensaries. Last year the physicians, together with their native assistants, treated 426,101 patients. The total number of scholars in the schools is 38,924, and the total number of additions on confession of faith in the various churches of the missions was 11,106. The Board has 139 principal stations, 2,062 out-stations, 889 American missionaries, 3,129 native workers, including ordained men, licentiates, helpers and teachers, 441 organized churches, with 70,447 communicants. The total receipts from all sources for the year were \$1,227,-931.

#### **Methodist Missions, Home and Foreign**

Since January 1st the missionary work of the Methodist Episcopal Church (North) has been readjusted to be under the care of two separate Boards—one the Board of Home Missions and Church Extension, with headquarters at 1026 Arch Street, Philadelphia, and Dr. James M. King as secretary; the other called the Board of Foreign Missions, with headquarters at 150 Fifth Avenue, New York, and Dr. A. B. Leonard and Rev. H. K. Carroll as secretaries. This latter Board calls for 100 new missionaries to reinforce their 572 workers already on the field. The 3,000,000 Methodists are also asked for \$3,000,000 during the present year.

#### **Oberlin as a Missionary Center**

Both as an institution and as a community, Oberlin can easily establish the claim to high rank in supplying men and women for the mission field. The two founders, Shipherd and Stewart, were missionaries and their aim was to furnish destitute fields with evangelists. The same high purpose has been dominant ever since. The Memorial Arch upon the campus bears the names of eight former students who were murdered in the Boxer outbreak. At a recent social gathering more than 30 were present who either

were or had been toilers in distant lands. Of the 24 missionaries to be sent out this year by the American Board, one-third are Oberlin students. A few weeks ago four from the graduating class of the theological seminary were ordained as missionaries. No less than 67 student volunteers are at Oberlin preparing for their fields. Every year the students contribute more than \$1,200 for the support of a representative in China. Oberlin has also an excellent missionary home, including a large central building (Tank Home) to accommodate 40 or more children, and several cottages, for the benefit of missionaries while on furlough.

#### **American Aid for Starving Chinese**

Not long since the United States army transport *Buford* left San Francisco for Chin-kiang, China, carrying 28,000 barrels of flour contributed by readers of *The Christian Herald* for the famine-stricken people of China. In the fall of last year six Chinese provinces were inundated by a rainfall which continued without a break for forty days and nights. An area of over 40,000 square miles, equal to the State of New York, was so seriously affected by the flood that 15,000,000 people were soon facing starvation. The president issued an appeal for help on Christmas eve, 1906, and this has been responded to by the Red Cross Society and by the general public through *The Christian Herald*, which is always to the front in every good work. There has been, of course, considerable response also through the various foreign missionary societies. Irrespective of these latter, the amount of American relief to date in cash and flour has reached the sum of nearly \$500,000.

It is now reported that the famine has been broken by the ripening of new grain harvests.

#### **Results of Student Volunteer Movement**

Occasionally it is asked whether the Student Volunteer Movement has realized the expectations of its projec-

tors. The *Intercollegian*, organ of the movement and of the Student Department of the International Y.M.C.A. Committee, prints in the April number a list of 254 students who sailed for mission fields last year, representing 40 missionary agencies in this country and Canada. The total number of volunteers from colleges now on the field, at work, and as rapidly as may be earning the title of veterans, is 3,207.

#### Student Gifts to Missions

Through the influence of the Students' Volunteer Movement, many un-American institutions of learning are being trained to understand and sympathize with missionary work at home and abroad. They are proving their interest by giving, going and praying. Over 60 American colleges and schools each contributed \$300 or more to missions last year. Many of them send out their own graduates and support them, and mission study classes are well attended. Knox College, Toronto, raised \$8,000; the University of Pennsylvania, \$4,000; Yale, \$2,500; and Harvard, \$2,000. For per capita gifts of the student body, Rochester Theological Seminary leads with an average of \$9.00 per student, while Allegheny Seminary, Auburn Seminary, Berkeley Divinity School, Garrett Biblical Institute, McCormick Seminary, Princeton Seminary, Louisville Seminary, Union Seminary, Virginia, each gave \$5.00 or more per student. In 17 institutions more than ninety per cent. are enrolled among the givers.

#### Gordon Training School

The eighteenth anniversary of the Gordon Bible and Missionary Training School of Boston, founded by the late Dr. A. J. Gordon, was observed on May 12 to 16 in the Clarendon Street Baptist Church, where the sessions of the school are held. The blessing of God abides on the school. Forty-seven students attended during the past year, of whom 13 graduated, having completed the two years' course. Seventy-five of the students

have gone as missionaries to foreign lands, of whom some 40 are now actively engaged in the work. Thirty-three pastors are settled over parishes. Twenty-four city missionaries are doing rescue work in various stations, and as many pastors' assistants and assistant pastors and home mission workers are successfully filling the positions for which they were trained in the school.

MRS. A. J. GORDON, *Sec'y.*

#### The American Ramabai Association

This Association held its annual meeting in Boston in Trinity Chapel, May 17. Miss Clementina Butler, chairman of the Executive Committee, who has recently visited Ramabai in India, wrote of the great work of this remarkable woman, as seen in the community of more than 1,500 with its educational department, industrial plant, the press and its large mailing establishment.

Addresses followed by Mrs. J. W. Andrews and Rev. Dr. Charles Cuthbert Hall, president of the Association, who has recently visited Mukti. He spoke of her wonderful character and administrative ability and the loyalty and devotion of all who are under her influence.

#### Vacation Bible Schools

At a recent meeting of the Board of the National Federation of Churches, the Rev. R. G. Boville was appointed national director of Daily Vacation Bible Schools, thus securing the extension of this movement in the other great cities of the United States.

The new director instituted the movement first in connection with the New York City Baptist Mission Society in 1901, where it is still perpetuated, and, two years ago, organized the broad federation movement in connection with the New York Federation of Churches which extended the system in 14 churches of 7 religious bodies. Last summer 23 churches and other buildings were opened daily for children's Bible schools, under these auspices. The work, thus strongly estab-

lished, is to be continued as a branch of New York City Church Federation work, and Mr. Boville now begins the third stage of the movement by introducing it to other cities. Five schools are to be opened in Philadelphia this summer, and in addition the Presbyterian evangelistic committee is considering this work in connection with its seven tents. A federation committee of Philadelphia city mission secretaries was appointed recently, and a women's auxiliary federation committee established to conduct the federation schools in that city.

#### **Doctor Grenfell Graphically Pictured**

Do you want to see a man out of the Bible? Go to hear Grenfell, of Labrador. All your lifelong, maybe, you have wondered how men looked and spoke who "left all and followed Him." You can see the bearing of such a man to-day. Have you ever known people to whom life is really simple, who see everything in a white light, who march like soldiers all day long and every day in the year, who work miracles because they give up everything else, and eat, breathe, think, and pray for Africa, Labrador, or the submerged tenth, the one desire of their hearts? If you have, then you have known Grenfell. Such a man was Livingstone, whose heart was buried under a tree in Central Africa. If you want to understand Savonarola better, see the man from Labrador. Here is someone in the twentieth century speaking with the accent of one of the apostles and thinking their thoughts. — *Toronto News*.

#### **White Man's Vices in Arctic Lands**

Dr. W. T. Grenfell, the well-known medical missionary and founder of the Labrador Mission, has stirred up the friends of Arctic exploration by the statement that wherever the white man has penetrated in the remote habitable north, the natives have suffered moral and physical deterioration. He even goes further and declares that before the explorers and traders came to Greenland, the people were peaceable

and their lives were simple and healthful; but with the white man came the white man's vices, and these, in many localities, have so depraved the natives that the Eskimos are now disappearing rapidly. Missionaries are doing excellent work among them, but drunkenness, immorality and disease increase at a rate that threatens the early extinction of this race.

There is a suggestion in Doctor Grenfell's observations that the great Polar quest is a ghastly illusion, as far as any substantial gain to science or advantage to commerce is concerned. He very pertinently asks what benefit may be expected from traveling across a wilderness which at some seasons is partially open and at others a dreary, level desert of ice, in search of an imaginary geographical point, which one might pass without being aware of it.

Doctor Grenfell's disclosures should not pass unheeded. Lieutenant Peary and other explorers deny that any such evils follow in their train, but certain it is that the vices and diseases have been introduced by white men. Missionaries in other lands have told of the evil effects following the introduction among native races of the white man's rum, opium, firearms and immorality. Wherever these have been allowed to come in the wake of the explorer and trader, they have been a reproach to our own vaunted civilization, and a withering blight to the people we should have helped to save. And yet some men who claim to be Christians would discourage the going of missionaries to counteract the effect of evil men and to preach the Gospel of Life to dying races.

#### **Miss Gould's Latest Benefaction**

Miss Helen M. Gould is the philanthropist who purchased 100,000 acres of land near Greeley, Colo., at a cost of \$350,000, to be subdivided for homes for poor persons from New York tenements. Another \$100,000 will be spent for farm implements, seed and fencing. Beneficiaries will be allowed to make easy payments, if they are diligent, but



the shiftless will be weeded out. There will be a corps of agricultural and sanitary instructors, a library and reading-room and pleasure grounds.

### **Twenty-five Years Among the Sioux**

Miss Mary Collins, who has lived among the Sioux Indians for twenty-five years, tells some things that have been accomplished by the American Missionary Association workers in a quarter of a century.

When the Indians were without Christ it needed a standing army to control them. The Banks of the Missouri River were dotted with military posts, and thousands of soldiers were stationed along its banks well-armed with rifles, and ready at a moment's warning to go after hostile Indians who were committing depredations among the early settlers, or upon other tribes. This has passed away. One after another the forts were abandoned as churches increased. The last to go was the one on the Standing Rock Agency. Thus the missionaries are saving to the government millions of dollars.

The old restlessness of the tribes is passing away; they are settling down on their own allotted lands and building up homes. The little children are no longer happy in the roving life, but when night comes cry for home. Nothing could have brought about this change but the religion of Christ. The military tried to subdue the people and it was impossible, but when the churches took up the matter and placed the Bibles in the homes and taught the people to read it the story of Jesus with His love and wonderful power won their hearts. The building of a church and Y.M.C.A. makes a social as well as a religious center; and the Christian influence going out from it makes of a wild and insubordinate race a people to become gentle, kind and industrious. They can not pray to the Heavenly Father daily without being uplifted to a better life.

Where the wigwam was the only home, and the wild deer and the buffalo the only larder, we find now the two or three-room cabin, the well-washed floor, the neat beds and pillows. We find the cellar stored with potatoes and other vegetables, corn and oats in the stable. For years these people were fed by the government and cared for by the U. S. Army, but the government could not civilize them, and only as fast as the missionaries could reach and teach them were they subdued.

Our mission schools have sent out hundreds of young men and women to act as living, working object-lessons among the people from almost every tribe. These Christian fathers and mothers, home-ma-

kers and home-keepers, teachers and ministers, doctors and lawyers all owe their present honored and useful position in life to good Christian schools. Mission shops furnish blacksmiths and carpenters, farmers, and well-trained women of character to be a light unto the people.

But the work is not done. The present temptations are not of the war-path, the wild dance or the painted faces and scalp-locks, but they come from the very civilization that we are trying to teach them to meet. The white man comes and is in many cases an outlaw. His skin is white, and to the unskilled child of the prairie with the red skin, he is a man of the new civilization. His faults and vices make him a hero, and the weak fall under his influence. More solid Christians, men and women, are needed to hold these white men upright.

## **EUROPE**

### **The Laymen's Movement in England**

Cheering reports keep coming as to the welcome this Laymen's Missionary Movement is receiving in all quarters. One of the Canadian missionary secretaries calls it, "potentially, the most important religious movement of the century." The extension of the plan to England is now assured; in response to a cordial invitation from representative leaders of all churches in Great Britain, a deputation of six men went to England for two weeks from May 27 to June 10, to hold public meetings in the great centers, and to confer with the leaders of all churches as to the possibility of joining the men of the English-speaking nations in the effort to make the message of Christ universally known in our own day.

A movement having some elements in common with the American Laymen's Movement has lately been inaugurated in Great Britain and is called a "China Missions Emergency Committee." A Commission of its members is about to visit China—some of them have already started—with the object of studying and reporting on the present intellectual and moral developments in China. The Committee is undenominational and includes Bishop Welldon, Sir W. Mackworth Young, Mr. Henry Morris, the Rev.

Lord William Gascoyne-Cecil, the Rev. Drs. Robert Horton and F. B. Meyer. The Rev. Drs. J. B. Paton and W. Gilbert Walshe are the honorary secretaries.

### **The Word Going Abroad**

"We praise God," said Rev. Arthur Taylor, in submitting the report at the annual meeting of the British and Foreign Bible Society, "that this institution recruits its strength and gathers new health and energy, amid so many things which wax old and are ready to vanish away." As missionary effort expands, there come ever new demands for the publication of fresh versions of the Scriptures; and the fact that the Society has promoted the issue of the 'Word of God in no fewer than 409 different tongues is eloquent of the assiduous spirit in which the work is prosecuted. Three-fourths of the volumes issued go to the mission field. More than 1,000,000 were circulated in China, India claiming 693,000, and Russia—amid so much disturbance and distress—receiving an increase of 10,000 over the 500,000 of the previous year.

The circulation in Japan had more than doubled; and tidings of cheering progress come also from such countries as Brazil, Argentina, and the Republics of the Andes. As an instance of the varied demands made within the bounds of the British Empire, it was mentioned that in three months 25,000 copies sent to Canada represented 29 languages. The extent to which the services of native Christians are enlisted in this work is shown by the fact that 900 such colporteurs are employed. One who was arrested in Macedonia had a copy of Matthew in his pocket, and so readily did his fellow prisoners listen to him as he read that he continued all night.

### **A Great Wesleyan Thanksgiving**

A magnificent demonstration was recently held in the Royal Albert Hall, London, by the Wesleyan Methodist Church. The object of the meeting was to return thanks to God for the

marvelous revival of missionary interest in which the Wesleyan Church has witnessed during the past nine months. After years of difficulties and deficits, and when all the plans devised by the committee for the enlargement of the Society's income had proved ineffectual, and nothing but a curtailment of its work abroad seemed possible, the matter was laid before the Conference held at Nottingham last July. An unprecedented revival of interest and of liberality swept over the Conference, and has since been manifested through the whole denomination. As a result, the Society's debt has been wiped out, the new and increased subscriptions exceed £11,000, and the entire work has been placed on a sounder basis. We may quote a few figures as a proof of the progress achieved. "In 1905, no district had an advance of £250. In 1906, Bolton advanced £1,037; Nottingham advanced £1,058; third London advanced £1,233; Liverpool advanced £1,641; Manchester advanced £1,715. In 1905, no district advanced five per cent. In 1906, Carlisle advanced 20 per cent.; Manchester advanced 21.2 per cent.; third London advanced 22.5 per cent.; South Wales advanced 26.2 per cent."

### **Zenana Bible and Medical Mission**

To this mission belongs the honor of being the oldest missionary society working specifically for the regeneration of India's womanhood. One of the chief channels by means of which the Gospel is taken to the women and children is the agency of medical missions. There are now six hospitals under the care of the society, situate at Lucknow, Benares, Patna, Ajodhya, Jaunpur, and Nasik. The total number of in-patients registered last year was 2,066, while the out-patients amounted to 29,595; and the attendances at the dispensaries numbered 83,494. The women doctors are all fully qualified, and the Indian hospital assistants are thoroughly equipped and carefully trained for their important tasks. The missionaries and Bible-

women have access to 11,233 zenanas, and the Bible-women visit 1,529 villages.

#### **A Great Gathering in Prospect**

The Morrison Centennial in China bids fair to be as fruitful in stirring enthusiasm and zeal as the Haystack Meeting of last year in America. Among the outstanding religious events of the autumn will be a great popular gathering which eleven English missionary societies are combining to hold on October 31 in the Royal Albert Hall, London. This meeting will be concerned solely with the position and prospects of Christian missions in China. The wonderful progress which has taken place since Robert Morrison landed at Canton gives rise to profound thankfulness, while the possibilities of missions to-day in China are incalculable. The Chinese have suddenly resolved to change their ancient system of education, and to adopt the arts and sciences of the western nations. Shall China also embrace Christianity? The opportunity to present the Gospel to her enormous population was never so great, and may never again recur. Unless Christian nations turn this opportunity to account, who can predict what may not befall them hereafter from a China which has borrowed all the resources of Europe apart from Christian faith?

#### **The Evangelical Alliance Conference**

Brief announcements have already been made concerning the Eleventh International Conference of the Evangelical Alliance which is to take place in the King's Hall, Holborn, London (July 3 to 8). From an outline of the program there is every indication that the Conference will be an occasion of exceptional interest. Delegates will come from many countries. Among the British and American speakers will be Lord Polwarth, Lord Kinnaird, the Bishop of Durham, the Dean of Canterbury, Professor James Orr, Bishop Welldon, Dr. G. Campbell Morgan, Dr. George Hanson, Dr. G. S. Barrett, Dr. Arthur T. Pierson, Rev. Preben-

dary Webb-Peploo, and Rev. Dinsdale T. Young.

The Evangelical Alliance—whose motto is "*Unum corpus sumus in Christo*"—maintains universal testimony to a great truth in the oneness of the Church in which is the Body of Christ, and seeks to promote love and union between Christians in various lands.

Previous International Conferences of the Alliance have been held in London, Paris, Berlin, Geneva, Copenhagen, Florence, and New York City.

#### **Rhenish Missionary Society**

The annual report of this society has just been published and makes most interesting reading. Cape Colony, German Southwest Africa, Borneo, Sumatra, Nias, Mentawai Island, China, and New Guinea are its fields, where 175 European missionaries and 23 European sisters are laboring in 122 stations and 429 out-stations. Six new stations (1 in New Guinea and 5 in the Dutch East Indies) have been opened during the past year, while Dahana upon Nias has become a congregation. What will become of the stations in German Southwest Africa, now unoccupied on account of the rebellion of the natives in 1905 and 1906, has not yet been decided. The native missionary force consists of 35 ministers, 670 teachers, and 1,372 presbyters. The number of baptisms of heathen and Mohammedans is the highest ever reported by the society, viz: 8,938 (4,792 in 1905), and the number of church-members has increased to 118,047. In 553 missionary schools (489 in 1905) 29,372 pupils (25,571 in 1905) received Christian instruction. In Sumatra, where the missionaries of this society met the missionaries of Islam, checked their progress, and then commenced the preaching of the Gospel among the followers of the false prophets, 6,876 baptisms (3,643 in 1905) were reported, while 10,038 inquirers remained under instruction (8,114 in 1905). It is very significant that one



missionary, Mr. Schutz in Bungabondar, has 439 Mohammedans under instruction.

#### **A Bloodless Revolution in Spain**

Spain is awakening. There is unrest everywhere, and dissatisfaction with the present state of things.

Rev. M. C. Marin, of Sabadell, writes to the American Baptist Missionary Union that in Cataluna the republicans, Carlists and liberalists have united to rid themselves of the religious despotism that has controlled them.

This bloodless revolution has brought the religious problem in Spain to the front. Rome has prepared the way for atheism among the people, and the influence of France has done the rest. The young generation will become agnostics or materialists. Many men want no religion. To them *religion is Romanism*, and they want none of it. Yet they have learned to read, their fathers do not know how. These young people are beginning to like to think *for themselves*, and provided you do not *mention* the word *religion*, are willing and anxious to examine and discuss new ideas that are helping to mold their souls.

Christians must give these people a chance to understand what the true and simple Gospel is. Never was the chance to do so as good in Spain as now.

#### **American Rights in Turkey**

Cable dispatches from Constantinople state that the Turkish Government has yielded to the representations made by the United States Government, and has issued an *iradé* granting to American residents in the Empire the rights already granted to the subjects of European nations, including the maintenance of schools without obstructions and the free practise of their several professions. These are rights which were claimed under existing treaties, but were not recognized by the Turkish officials.

Ambassador Leishman reports that orders have been transmitted to the

Vilayet of Angora that the local authorities shall no longer raise objection to the construction of new buildings for the mission school and dispensary at Talas.

The customs authorities in Syria and at Salonika are ordered to grant to existing American establishments the same customs immunities enjoyed by other similar foreign establishments. These privileges or rights will be a greater boon to missionaries than those at home can imagine.

#### **ASIA**

##### **Electric Lights in Damascus**

Damascus, the oldest city in the world still inhabited, has had its streets little better lighted than they were thousands of years ago. But February 1, 1907, will long be remembered there as the day when an electric street lighting service was installed and electric cars began running. Other oriental cities will follow suit, and a new light seems to have begun to shine in the East. The electric light will bring greater transformations for the sultan's domains than Aladdin's lamp.

##### **Medical Missions at Tiberias**

A most successful medical mission is that which was established in 1884 by Doctor Torrance at Tiberias—on the shores of the very lake where the Great Physician "went about doing good and healing all that were oppressed of a devil." It is called "The Sea of Galilee Mission," and is well known over the whole of Southern Syria and the adjoining tracts of the Arabian Desert. It assists Jews and Arabs alike, and it has been found that the best method of reaching the people with religious instruction is still Christ's method—*Without a parable spake He not unto them!*

##### **Progress of Missions in Persia**

When Bishop Stuart went to Julfa in 1894, that was the only church missionary society station in the shah's dominions, and it was an Armenian station outside the Moslem citadel. Now Ispahan itself is occupied, and so

are Yezd and Kerman and Shiraz—all ancient and important cities—and there are bands of converts in all of them. Over 100 adult converts have been baptized in Persia since the new century commenced. In Ispahan last Christmas Day 60 converts knelt together at the Lord's Supper—a sight to cheer the heart indeed to see converts from Mohammedanism, Babism, Parseeism kneeling side by side with Armenians and Europeans, and receiving the tokens of the Savior's dying love, and especially so when it was remembered how they had formerly been animated with mutual internecine hatred, while now there was neither Greek nor Jew, neither barbarian nor Scythian, neither bond nor free; all were one in Christ Jesus.

#### **The C.M.S. in Persia**

The missionary prospect in Persia is now a bright one. The medical mission begun in 1879 by the Church Missionary Society has already accomplished great things. Persian princes and governors use and protect the medical missionaries, who are also well received among all ranks of the population. Last year 25 adults were baptized by the C.M.S., which now numbers 184 baptized converts. This rate of progress is not fast, but in all Mohammedan lands the word is *slowly! slowly!* The late shah removed many restrictions, but the free circulation of the Bible is still forbidden; personal exceptions alone are allowed. Much will depend on whether English or Russian influence prevails in Persia. Russia's defeat in the East will have its effect all over Asia.—*Evangelical Christendom.*

#### **A Curious Sect in India**

Rev. J. Qalandar, Indian pastor, now working among the Mohammedans of Lucknow, but who for the last six years has been theological tutor in the Divinity School, Allahabad, says that amid all the hubbub and bustle of the great Kumbh Mela (the religious fair which once in 12 years takes the place of the Magh Me-

la at Allahabad) it was most encouraging to find earnest seekers after the Truth stretching out their hands toward the Light. The most curious group was a band of seven saddhus who called themselves Christians, but were unbaptized and had strange notions about Christianity. The leader of the band called himself Christ because, he said, "Christ dwells in me." He supported his claim from St. John and had a wooden sword hanging around him which he called the "sword of the Spirit." Altho he talked of the baptism of the Spirit his knowledge of Christianity is very superficial and peculiar. Such incidents are indications of how deep an impression Christ is making on the people of India. We know that nothing short of full surrender will bring them light and life.

#### **Large Additions to a Mission Church**

In a pastoral letter to the clergy and other workers in the Diocese of Tinnevely and Madura, Bishop A. Acheson Williams mentions that he confirmed 2,632 persons last year, and that since his first confirmation in March, 1905, he has administered the rite to 3,990 persons. During 1906 he baptized 80 converts from heathenism. On one occasion over 50 received the rite together. The bishop notes "as a hopeful sign of the times" that the Tinnevely Missionary Society is now supporting three missionaries of its own to work among the Telugu people in the northern districts of Madras. The men have to learn a new language, and to go to, what is to them, virtually a foreign country. "The experiment is a unique one," the bishop writes. "It is the first instance of the Indian Church sending forth its own members as missionaries to their own people."

#### **A Hindu Judge's Confession of Faith**

The *Monthly Reporter* of the Punjab Bible and Religious Book Society records the interesting case of a Hindu judge, who, in ordering some Bible-text cards, wrote the following:

I am one of the humblest admirers of the teachings of the Lord Jesus Christ. My attitude to Him is one of profound respect, and I frequently refer to the Bible for elevation of mind. I have therefore called for these precepts in order that I might, by hanging them up in my study-room, receive the vigor and freshness of life that such sublime passages can give. The passages given in the Sermon on the Mount, the Commandments, especially the two great Commandments, passages relating to love with mankind, including the enemies, do really elevate mind wherever remembered.

#### **The Hindu Barber**

A barber in India is an important person. In addition to cutting hair and shaving people he cuts the nails and is skilled at massage, and when you are tired or have a headache he will press and shampoo your head with his hands in a way which is most refreshing. He is often called upon by his fellow countrymen to perform simple surgical operations, such as opening boils, etc. If the father or mother of a Hindu dies, all the hair is shaved off his head. At some of the great bathing festivals of the Hindus a part of the sand on the edge of the Ganges is specially enclosed and set aside for the use of barbers, and hundreds of the worshipers enter it to have their heads shaved before their ceremonial bathing in the river. At the end of the day the ground within this enclosure is quite thickly covered with hair.

#### **A Mighty Harvest from a Young Seed**

Twenty-five years ago two young German missionaries went up the jungly hills into Bustar, to explore the land and start mission work. Before long they wrote down (then living in Vizianagram) in broken English, "We are desperately ill; please take us in for Christ's sake." They came, apparently dying from dysentery and fever, deserted by their servants, threatened by the native chiefs, unable to speak much English or the vernacular—hopelessly beaten back, as it seemed, by the forces against them. In a few months, however, they were better and back again

at their work, and became the pioneers of the Schleswig-Holstein Lutheran Mission to these hill tribes. Following them, the missionaries passed, in ones and twos, up into the feverish tracts, to settle here and there, build their houses, schools, etc., and preach among the people the Gospel of Christ. Many of them, men and women, died; pathetic indeed are the stories told of their sorrows and sufferings.

But to-day, how stands the account? Some 15,000 of these hill people have come under Christian influence; 10,000 have been baptized; they have 32 missionaries, men and women, at work, with some 100 native helpers; they are now a well-organized mission. Only the other day a government official testified that, since their advent, the crime among the thief caste there had decreased more than 30 per cent. Of the two pioneers referred to, one, the Rev. E. Pohl, has just been called to a position of honor as the Society's preacher in Germany, and the other, the Rev. H. Bothman, still works in one of the important mission centers. —*London Chronicle*.

#### **Growth in the Marathi Mission**

In connection with the celebration of the seventy-fifth anniversary of the beginning of work in Arnednagar last October, the following comparative figures, showing the growth of the past twenty-five years in the whole mission, are interesting:

	1881	1906
Churches .....	17	59
Pastors .....	14	29
Communicants .....	1,381	6,687
Whole Christian community...	2,485	13,602
Schools .....	78	186
Teachers .....	94	341
Pupils .....	1,531	7,243

#### **Bareilly Seminary**

Bareilly Theological Seminary adds wide influence to Methodism in India and other countries and to other missions in India, in that it is the largest theological seminary in India. The Rev. W. A. Mansell is



principal, the Rev. S. S. Dease, M.D., vice-principal, and the Rev's H. L. Mukerjee, Jawala Singh, Pandit Parma Nand and Maulvi Lafaqat Ali are professors. There are 85 students in the three classes. In connection with the seminary there is a school for the women and children of such students as are married. Mrs. Mansell is principal, with three teachers, and Miss Nora Mukerjee teaches the kindergarten. There are 45 women and 35 children in this school. There are 15 or more companies of students appointed by the president of the Epworth League, who go to the several bazaars of the city, and to all the villages of the district within four or five miles, to preach and distribute Scriptures and tracts. Mrs. Dease, M.D., takes a tent and her Bible-women and a preacher or two, and itinerates in the farther villages within twenty miles, preaching and distributing Scriptures and treating such diseases as the villagers bring to her. On Sunday they go in bands to the 50 Sunday-schools in and around the city.

#### **The Only Siamese Woman's Club**

Miss Edna S. Cole of Bangkok, writes to *Woman's Work* that not long ago the Siamese Princess, with some Presbyterian teachers in Bangkok, decided to have a woman's club for the purpose of cultivating mutual sympathy. The Club meets on the 15th of every month at 4 o'clock in the afternoon, at the home of the Princess. A lecture, written by some one previously appointed, is read and followed by a discussion. Then there is a reading of the world's news and, afterward, some light refreshments.

The January meeting was a Christmas celebration. It was the first time that old place ever had a Christmas tree, and all the women and children from other houses gathered there.

"Oh, I am so glad," the Princess said, "to show the people that Christmas means love and good fellowship for all mankind. Shut away as we are

from the outside world, we let little troubles divide us, but this will show that we really care for each other." The Princess feels that she now knows something of the great love of God. Into her life has come a happy consciousness of His presence, and she says, "I now love Jesus and try to obey Him."

#### **Chinese Proverbs**

Thousands of proverbs are in daily use throughout the Empire. The best specimens appeal to western minds.

If you can not hook fish, you may net shrimps.

It is better to go home and make a net, than to go to the river and wish for fish.

It sometimes thunders loudly and brings little rain.

A cow goes amissing while you are catching a cat.

The monastery faces the nunnery—there is nothing in that!

Stinking meat is good enough to set before an idol which can not smell.

Better do a kindness at home than go on a pilgrimage. Another common proverb expressing the same idea runs: You need not pray in the temple if you neglect the two Buddhas (father and mother) at home.

More trees are upright than men.

There is dew for every blade of grass.

True gold fears no fire.

#### **A Wonderful Examination in China**

*China's Millions* gives an account of a remarkable "Bible Knowledge Examination" recently held under the auspices of the China Inland Mission in the province of Hunan. Copies of the Mandarin Bible were offered as prizes to all who should pass successfully an examination on an outline issued six months previously. The outline contained 33 questions, such as: Repeat names of Old Testament Books, the Ten Commandments, Psalms 1, 8, 32, 51, 103; give summary of Book of Jonah, of St. Mark's Gospel; repeat 1 Cor. 13; give an account of the trial, death, resurrection, and ascension of our Lord. Twenty-six passages of the Scripture were to be memorized.

The contestants worked hard during this long period, and when the time came the examiners were amazed at their proficiency. One writes:

For two hours a young farmer repeated Scripture and only dropt three or four characters. When we came to Solomon's prayer, he said quietly, "May we kneel as the great king did?" and reverently and beautifully, without a slip, he repeated the 39 verses comprizing that prayer; ere we separated he handed me a dozen pages of carefully prepared manuscript showing quite an extensive acquaintance with Christian commentaries.

I thought he could not be surpassed, but the appearance of each additional candidate increased my astonishment; at least three were within a shade of perfection. Each man was examined separately and privately. One knelt the whole time, two hours and a quarter, and his summary of St. Mark's Gospel was a magnificent achievement. Beginning with the first chapter he repeated, consecutively and correctly, no less than 96 items.

#### **A Morrison Memorial for Canton**

It is proposed to erect in Canton, the largest non-Christian city in the world, a Y.M.C.A. building to cost at least \$100,000 gold, in memory of Robert Morrison. It is specially fitting that the name of Morrison be associated with the Y.M.C.A. Morrison was a young man, only twenty-five, when he landed in China. He stood for all that was good in western civilization and his life in the midst of China's millions is an illustration of what China's young men may become.

Canton needs a Y.M.C.A. for many reasons. More young men are there than in any other city in China. Canton has become a world-center, for almost all the Chinese who go abroad are Cantonese. They are the most progressive people of all China and have been the pioneers in business with the people of other nations. What Christians do for the young men of Canton, will be felt throughout the Empire and throughout the world.\*

#### **Missionary Work Among the Blind in China**

The German Mission to Blind Females in China, in its thirteenth annual report, records many reasons for thanksgiving. The confidence of the Chinese has been completely gained, and so many blind girls applied for admission to the home at Hongkong that an addition had to be built. Now more than 80 pupils can be accommodated, and a third deaconess has been added to the missionary force. The number of pupils in the school was 36 when the report was written, and two native female helpers were employed in addition to the deaconesses. The older girls, after graduating from the school, are occupied with other work. Some have become experienced weavers and thus contribute their share to the income of the home. Two of the girls were confirmed last year.

#### **A Chinese Method of Revenge**

A Chinese student in Japan, a native of the province of Shansi, lately drowned himself in the Sea of Japan, as a protest against the mining concessions granted to the Peking (British) syndicate in his native province. This great "patriotic" act has aroused much feeling throughout the province, and strong opposition to the syndicate. The last and most effective protest of a Chinese against wrong, real or imaginary, is suicide. It was the suicide of a man named Tung, as a protest against the ill treatment of his fellow countrymen in California, which brought on the boycott of American goods in China last year. Suicide, too, is the most dreaded form of revenge. The wronged person kills himself on his enemy's doorstep, or hangs himself in his enemy's yard, and then that enemy has a bitter time at the hands of the myrmidons of the law. He is lucky if he escapes ruin. He has also to reckon with the ghost of the suicide, who, according to Chinese ideas, is sure to haunt him, and wreak some terrible revenge.

\* Contributions may be sent to Mr. F. B. Schenck, Treasurer, International Committee of Young Men's Christian Associations, New York City.

### A Methodist Mission in Tibet

Mrs. Florence B. Manly writes to *World-wide Missions* that the "closing session of the West China Annual Meeting, held at Chentu, January 23 to 28, was turned into an enthusiastic impromptu foreign missionary meeting. It would seem as if the mission in the farthest interior of China, located as it were at the ends of the earth, could have no 'foreign' missionary motive. But for some years Tibet has been on the hearts of many foreign missionaries and native workers. A number of the Chinese Christians have expressed their desire to go into the regions beyond. This would probably mean to them a sacrifice even greater than that made by the Caucasian who comes among the Mongolians. The food, habits, and customs of the Tibetans are as strange and often as repellent to them as are the Chinese customs to Europeans. It was on the last evening of the session that the fire was kindled most brightly. Foreign missionaries had privately subscribed a fund of \$245 in addition to the \$100 which had been sent from home for the purpose of opening a station among Tibetans. At this closing meeting it was decided to solicit contributions from the Chinese preachers. Each one present contributed an amount varying from fifty cents to \$10. (The latter amount is nearly one month's salary of a Chinese preacher.) These subscriptions amounted to \$155, making a total fund of \$500 for commencing mission work in Batang. Later, when the bishop's appointments were read, we heard the announcement: 'Batang: Mr. Buh and Mr. Tsen.' A request was then made for a few words from these first foreign missionaries who were to go out from the native church in West China."

### Christian Giving at Seoul, Korea

Rev. W. C. Swearer tells in *World-wide Missions* of a work of grace at the First Methodist Epis-

copal Church in Seoul. For a number of weeks people among the highest classes in the city came into the church and manifested an earnest desire to learn the way of salvation. The sincerity of their purpose was put to the test on the first Sunday of the Chinese New Year—February 17. They had not made up the budget of their expenses for the current year and the pastor, Dr. George Heber Jones, decided to take it that day. They had been accustomed to paying their running expenses and half to two-thirds of the native pastor's salary, the total amounting to about 500 yen (\$250). Doctor Jones caused a great deal of consternation when he asked them to subscribe 900 yen for the expenses of the coming year, and still further stupefied them by asking them right at the start for 100 yen subscriptions. There was a dead calm. After a pause he dropt to 1 yen subscriptions and they came in fast and furious, and mounted up and up until a number of 50 yen subscriptions were made and one 100 yen subscription capped the total.

### A Year's Ingathering in Korea

Rev. W. M. Junkin (of the Presbyterian Branch, South) reports concerning last year that "1,707 adults professed faith in Christ and were examined and either baptized or enrolled in classes for instruction, while a large number not included in these figures were examined, but rejected because they were either still holding on to some heathen practise or were not sufficiently instructed to have an intelligent faith. Four hundred and fifteen adults were baptized, averaging 46 to each ordained missionary, whereas in the home church the average is 8. Hence we have about six times as much to be thankful for as our brethren in America. The number of congregations has jumped from 9 to 27 in the Kunsan field, 28 to 53 in the Kwanju territory, and from 32 to 60 in Chunju, a net gain of 71.



Of our 1,005 baptized adult members it may be said that the observance of family worship is universal, that they are growing in the grace of giving, and that they are very active in telling the Gospel to others. An oil manufacturer in the city of Chunju, for example, brings all his employees and their families and many of his neighbors to church, and all have been examined and found to have been well instructed. The Christians of the city, of their own accord, raised \$70 on Christmas day, and, among other things, fed 80 prisoners in the gaols and a number of the destitute."

#### **A Korean Prayer-meeting**

The church at home can profit from the zeal of the church abroad. A prayer-meeting with 1,200 in attendance would seem a remarkable thing in America, but it is a regular occurrence in the Central Presbyterian Church, of Pyeng Yang, Korea. Rev. Dr. Samuel A. Moffett, who has labored in Korea for seventeen years as a missionary of the Northern Presbyterian Church, in speaking of this church, ascribes the wonderful power and growth of Christianity among the Koreans to Bible study. Bible training classes are the foundation of the wonderful work God is doing among them. At one time 1,000 men spent ten days together in Bible study and evangelistic work. There is a spiritual fervor and zeal that makes every church-member a worker. They are also liberal, the Korean Presbyterians giving last year eight dollars for every dollar expended by the mission board.

#### **A Japanese Church for Japan**

The right sort of training of the ministry interests every Christian worker, whether on the foreign field or at home. It is being discust in Japan, as an article by Rev. J. L. Dearing, D.D., in the *Japan Evangelist*, shows. We note one significant answer from a missionary:

"All the seminaries in Japan are doomed to meager success unless they take measures to recognize the responsibility and ability and rights of the Christian leaders of this independent people." This is a note heard in almost all comments on Japanese ecclesiastical life to-day—the emphasis on the independent attitude of the people, shown not only in their attitude toward polity, but toward education of the clergy. "Especially should the teachers of systematic theology know enough of what Buddhists and other critics of Christianity are saying, to be able to adapt their system to the needs of the situation. This department should get rid of the whole western outfit of text-books on this subject, and make their own." That is not a native, but a missionary of long experience, speaking.

### **AFRICA**

#### **Moslem Converts in Algeria**

Through a visit just paid to this country by pastor J. P. Cook-Jalabert, attention has been drawn afresh to the work carried on for the past twenty years among the Kabyles by the French (Wesleyan) Protestant Mission. The Kabyles belong to the old inhabitants of Algeria, being related to the Tuareg, Berber, and other North African races. With many more, they were conquered by the Arabs, and compelled to accept Mohammed as the prophet of God.

The difficulty of Christian work among Moslems was illustrated during the first seventeen years of constant and prayerful labor. Not much was to be seen in the way of results, tho evidence was not wanting that God can indeed change ignorant fanatics into sincere and reliable Christians. A great change manifested itself about three years ago, and since then the power of God has been witnessed among the people. Among other cases, two orphan girls, the daughters of the

marabout (a Mohammedan priest), accepted Christ, and are living an out and out consecrated life. A man who publicly confest himself a thief, is now a humble disciple of the Lord Jesus Christ. Another, who was so violent as to be feared and hated by all who knew him, is now a peaceable and lovable man, and the great change in his life has drawn others to the Savior.

#### **Presbyterian Work on the Kongo**

During last year upward of 1,200 were received into the churches of the Presbyterian Church, South, on the upper Kongo. On one itinerary of two months through the villages of the Lulua country, Mr. Martin and Mr. De Yampert examined 1,500 applicants for baptism, all of whom could recite the catechism. Of these about 800 were baptized, and the remaining 700 were continued under instruction as catechumens. The work in this field has been hindered by the action of the Kongo Government prohibiting missionaries from remaining more than fifteen days at any one place outside of their regular stations. One result of this regulation, however, has been that the mission has felt it necessary to make special efforts to train and use native evangelists, and these evangelists have proven very efficient helpers in the work.

#### **Basuto Evangelists at Work**

The Basutoland Mission, founded in 1833 by three young Frenchmen, marked the beginning of a remarkable movement among that darkened people toward the Gospel. The tribe numbers 400,000 persons, and of these 20,000 are now members of the native church, while 30,000 have been in greater or less degree brought under Gospel influences. In the matter of self-support, the Basuto native church set itself nobly to realize the ideal set before it by the missionaries, and has for years provided for its own expenses as well as for those of the native pas-

tors. The members have also responded readily to the call to evangelize the heathen members of their race, and of the £5,000 a year which is found necessary for this purpose they are at present regularly raising about £4,000. There were formerly 20 European missionaries on the staff, but as the native pastors have increased—there being now 13 such helpers at work—it has not been thought necessary to fill up recent vacancies, and the number is now 17. The European missionaries express a very high sense of the value of the work of the native brethren, with whom they meet in council on terms of perfect equality, and to whose number they hope to add. In addition to the efforts carried on at the main centers, there are some 397 out-stations and schools worked by native helpers.

#### **Africans Eager for Education**

The increasing desire of the natives for something more than elementary education is evidenced in a rather striking manner by the large number and character of those seeking admission to Lovedale at the beginning of this session. The number now in the Boys' Institution is higher than in any past year, in spite of circumstances which might naturally have been supposed to militate against such a satisfactory state of affairs. The boarding department, with its increased accommodation afforded by the new wing of dormitories, is taxed to the utmost. New entrants come from every colony and protectorate in South Africa, and many new up-country districts are sending students for the first time.

#### **Success After Long Waiting**

In 1891 the Moravians opened a mission in German East Africa at the northern end of Lake Nyasa. It was more than five years before one convert was baptized. After seven years' work there were 4 Moravian stations, 36 pupils in school, and 52

Christians. At the end of 1906 after fifteen years' work, that mission had 306 stations and substations, and 1,193 souls under religious instruction, of whom 434 were baptized.

#### **Electric Railways for the Upper Nile**

A project is being considered for connecting Victoria Nyanza with Lake Albert by means of electric railways and a service of steamers on Lake Kioja and the Nile. The Ripon Falls will supply an abundance of power, and it is believed that there are no great difficulties in the way of the construction of the railway line. This route would tap the trade of the Kongo Free State and bring much traffic to the Uganda railway. The cultivation of cotton is being enthusiastically taken up by the chiefs and other large land-owners in Uganda. The exports already amount to 25 tons a week, and the output will assume very large proportions. The cultivation offers great opportunities for the profitable investment of capital in Uganda. Land can be purchased at a very moderate rate, and labor is plentiful and cheap.

#### **A Native Heroine**

At Ngogwe (Uganda) a Christian woman teacher, hearing that the sleeping sickness had broken out in the islands of the lake, offered to go there. She was told that she would go at the risk of her own life. She said, "I know it; but they know not the Lord Jesus. And I know Him; I will go and tell them about Him." She went, and her work was blessed to many, and then she was sent back to die. "Greater love hath no man than this." *I know Him*—that is the inspiration of missions.

#### **Great Growth in Uganda**

During the past five years 35,000 people have been baptized by C.M.S. missionaries in Uganda. The greater proportion of these have been adult converts from heathenism. From statistics just to hand and published

in the *C.M.S. Gazette*, it appears that 6,173 (of whom over 4,000 were adults) were baptized during 1906. The Christians now number 60,000. There are 29 ordained Baganda clergymen and over 2,500 other men and women engaged in evangelizing and teaching their fellow countrymen—all maintained entirely by the Baganda Church.

#### **Indians in South Africa**

Few are aware of the large number of East Indians now in South Africa. At present over 120,000 from India are scattered all over South Africa, the larger proportion of them being in Natal.

Natal had 100,918, but since that date, the number has increased, and it is estimated that there are now over 105,000, and over 30,000 still, according to the Indian emigration books, to be imported into this colony.

At present we have over 15,000 in Durban alone: the Transvaal has nearly 5,000; Cape Colony, 8,924; O. R.C., 352. At the present rate of immigration, legislators estimate we shall have over 250,000 in Natal within the next ten years.

In Natal alone there are 105,000, made up of six different classes, speaking six different languages, and very much scattered.

Up to the present time, as far as we are able to ascertain, there are only five European Christian workers among these people, the Church of England having one worker, and the South African General Mission two married missionaries. The Wesleyan body have three or more native workers, the Telugu Baptists of India have sent an Indian, and he has three others working with him. The Roman Catholics are also at work.

#### **Native Christian Self-help**

A man said recently: "I don't believe in foreign missions. I don't believe in cramming religion down the throats of the heathen." Let us



see. As far back as 1884 the native Christians connected with the American Board were paying for the support of the work at the rate of \$124,174 a year, and last year the amount reached \$213,383; while the aggregate for nineteen years is \$2,572,035, or an annual average of \$136,423.

### MISCELLANEOUS

#### What Your Money Will Do

\$25,000 will pay for a college or church building.

\$13,200 will send out 12 medical missionaries for one year.

\$10,000 will build a hospital and dispensary, or a girls' school.

\$5,000 will build a girls' school, or an operating room and surgeon's ward, or will support a station.

\$3,000 will build a Bible training school.

\$2,000 will build an orphanage.

\$1,500 will support a small mission station or a married missionary for one year.

\$1,100 will send out for a year an educational, a medical, or an evangelistic missionary.

\$1,000 will permit expansion where greatly needed.

\$600 will support an unmarried missionary.

\$400 will provide for a day school.

\$150 will provide for a native doctor.

\$75 will pay for a native hospital assistant, or a native teacher.

\$40 will provide a scholarship for a native medical assistant.

\$30 will provide a boarding school scholarship.

\$25 will provide a Bible training school scholarship.

\$20 will provide 1 of 30 shares in a missionary's salary.

#### An Ideal Mode of Giving

The American Board announces that a man in the West has just made a most extraordinary offer. He will assume the entire support of a missionary and his wife in China, including salary, outfit, traveling expenses, and, if necessary, building a house. The offer calls for \$2,200 this year,

and possibly even more during the second year. He assumed this obligation for thirty years, and is considering providing in his will for its continuance when he is gone. He says:

When I realized that men of the character and ability of your missionaries were willing to go to China or other foreign fields for such a small sum, I began to think seriously that I wanted to have a part in that work. Of course I am not the man to do it myself, for more reasons than one. However, if I furnish the means for a man to go to some field to make it his life work, a man who would not otherwise have gone, had I not stepped forward and provided the means, under such circumstances I could look at his work as my own work.

Two other men have made similar offers recently, and it is evident that more and more individuals will be assuming the entire support of missionary families.

#### A Biblical Church Policy \*

I. It is the mission of the whole church to give the Gospel to the whole world.

II. This entire church being a missionary society each member of the body is under covenant to help fulfil the will of the head: to give the Gospel to every creature.

III. Every Christian is commanded to "go," if not in person, then potentially, having a share by gift and prayer in supporting a parish abroad, as well as the parish at home.

IV. Our giving should be an act of worship (Prov. iii. 9), cheerful (2 Cor. ix. 7), and according to the rule of three (1 Cor. xvi. 2).

<i>Individually</i>	{	"Let every one of you
<i>Systematically</i>		lay by him in store
<i>Proportionately</i>		on the first day of the week as God hath prospered him."

#### Donations Acknowledged

No. 355 Industrial Evang. M., India	\$15.00
No. 357 Chinese Famine Sufferers...	5.00
No. 358 Industrial Evang. M., India	5.00
No. 359 Chinese Famine Sufferers...	3.00
No. 360 Industrial Evang. M., India	2.00

\* This "Policy," 28 x 21 inches, in two colors, bound in black metal, sent in a tube, postage prepaid, 25c each; small size, 7 x 6 inches, 10c a dozen; from the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

## FOR THE MISSIONARY LIBRARY

OUR MOSLEM SISTERS. Edited by Annie Van Sommer and S. M. Zwemer. Illustrated. Cloth, 12mo, \$1.25 net. Fleming H. Revell Co., 1907.

There are books which are a revelation. When we close their covers we feel that something has entered into the very fiber of our lives, and that we can never be again as we were when we opened the pages. Such a book is this one—Our Moslem Sisters—lying before me on the desk, and I see it through tear-dimmed eyes, and feel a clutching at heart as I gaze upon that despairing face which looks up and out toward the world of Christian womanhood from its opening page. And in the circle of her arm lies the unconscious child still innocent. Must both pass on before the Judge of all the world ignorant of that message entrusted to us centuries ago, learning which peace would enter that anguished heart, and hope shine from the tear-filled eyes? God forgive us Christian women for our age-long indifference! God pity these, our Moslem sisters!

There is a strange apathy and indifference among Christians regarding Mohammedan countries. Perhaps the various risks involved in free publication have brought about the fact that few of the flesh and blood life-stories have come through the missionaries to us as compared with the full information which has long been disseminated as to Christian work in other lands. I have often longed for such minute knowledge myself, and without it the Christian world can never be aroused to the need and the responsibility. And at last here we have it in the pages of this wonderful book. From the hearts of heroic women, who know whereof they speak, come story after story of these hidden lives. The veiled women and girls of Islam pass before us so vividly that we feel that

we can almost touch them, and the beautiful illustrations are eloquent with the same impression of a misery so deep and so hopeless that they must be saved, if at all, almost in spite of themselves. I have read from its pages to a group of full-blood Indian women, and have seen their great eyes dilate, and flash, and at last soften with Christ's own pity, as the life of these other women dawned upon them. Better than we, they know the bitterness of the frequent divorce, of loveless marriage, of neglect and hardship, but their untameable freedom of spirit is appalled at those invisible but cruel chains for mind and body in this world, and for hope of heaven only more and worse degradation. Shall these Indian women feel pity, and we Christian white women harden our hearts and close our minds to this truth, now at last put clearly before us?

My memory goes back to a beautiful home upon the banks of a lordly river, with acres of nature's wonderland about it, and mountains overhanging it. As free as the woods creatures upon their slopes we girls grew up, sheltered by the love of Christian parents. Its walls were lined with books, its windows looked out upon stretches of sparkling water and waving tree-tops. The sweet story of Jesus was told us from babyhood by lips of father and mother, and grandparents, while in our very blood were those tonic influences from past generations of Christian ancestry. Harsh words unheard; evil excluded carefully from childish minds; divorce and polygamy unnamed and unthought-of; life's doors of opportunity thrown wide open to all who had the desire and will to enter. Did God grant you such influences as these about your childhood? What kind of a home had you?

Then think of those prison home

so graphically pictured in this volume: crowded, walled-about, unhealthy; full of bitterness, vice and cruel intrigue; poisonous for body and for soul. It is actually related here as a mitigation of the lot of the Moslem women of one country, that they are permitted the poor boon of going, heavily veiled, to the burial-grounds, "in order to weep out undisturbed and unheard their hopeless, desolate lives. In their houses they dare not give way to their sorrows for fear of their husbands, therefore they go to the dead." And in this amount of freedom they are to be congratulated! One father, annoyed by the wailing of the unwelcome infant daughter, flung her in passion from the window, "effectually and forever stilling the pitiful wail. He was no more punished than if it had been the kitten which had suffered from his rage."

Shall you "enjoy" this book? As well enjoy to look over the human wreckage upon a battle-field! But upon this field of death and suffering lie the bodies of women, and innocent children—*little girl victims* in uncounted millions, as we glance back over the past. But there *is* joy if one go down among them with the sure healing of Christ's own love. And there is joy, also, in the lights which show here and there over the dark picture, and in the certainty that, for these, too, the future *does* hold hope, for God will surely gather them also into the circle of His love. No, we may not enjoy the book, but it will hold us with a grip upon mind and conscience, which may God never loosen until we ask, "What wilt Thou have *me* to do?" For us, love, freedom, and joy; for our Moslem sister, hate, a prison, and bitter tears. Who made us to differ? He who also commanded, centuries ago, that we go to all nations with the message of the costly love which alone has redeemed our lives from the same shadow.

MARY W. ROE.

THE CHINESE EMPIRE. Edited by Marshall Broomhall, B.A. Portraits and other illustrations. 8vo, 450 pp. 7s. 6d. net. Morgan & Scott, London; China Inland Mission, Germantown, Pa., 1907.

This book impresses us as a work of uncommon value and interest for permanent reference. It is a general missionary survey, a compilation—a library in itself—of about 30 different treatises from a score or more of different contributors, each an authority on China, whose name is a guaranty for the accuracy and adequacy of his statements. It was a unique idea of Mr. Broomhall to prepare this great symposium on the colossal Empire of the East, each of the nineteen provinces treated by a separate writer, with special papers on Formosa, on Manchuria, on Mongolia, on Tibet; on the Bible in the Chinese Empire, the Jews in China, Philology, the Introduction of Christianity, etc., and various valuable indices. Mr. Marshall Broomhall's statistical tables give reports from 70 societies laboring in China in 706 stations and 3,794 out-stations. The Protestant missionaries are reported as numbering 3,719, and native helpers 9,998. There are 154,192 communicants and 52,963 in schools. Before carefully examining the work we had no conception of its encyclopedic value as a book of reliable information on the Celestial Kingdom. Quite aside from missions, it will be of great use as a means of studying Chinese affairs at large. This great Empire, with its hundreds of millions, is now punctuating its history with the centenary celebration of Protestant Christian missions, and at the same time is looming up over the historic and civic horizon as a formidable power to be reckoned henceforth either as a standing menace to, or as a colossal friend and promoter of, the world's happiness and prosperity. This is consequently a book which not only the friend of Christian missions, but all statesmen and men of



affairs should study with care. It is to be followed by a complete companion atlas of the Empire. We hope and expect that it will have a large sale and a wide and prolonged sphere of usefulness.

RELIGIOUS LIBERTY IN SOUTH AMERICA. By John Lee, D.D. Introduction by Bishop J. H. Vincent. 12mo, 266 pp. \$1.25 *net*. Jennings & Graham, Cincinnati, 1907.

The fight for religious liberty in South America has been going on for half a century. The Church of Rome had captured the governments and forbade all other forms of worship or preaching. As the people became educated they rebelled at such curtailment of their independence, and one by one the liberal forces have forced a change in the laws until to-day missionaries are free to work and Protestants are free to worship in very nearly all the countries of South America. Peru, Ecuador and Bolivia have been the last to grant these privileges, but successful agitation has finally brought about the desired result—in name at least. Here we have a part of the interesting story of the struggle. It is worth reading, both for its intrinsic interest and for the view it gives of the needs of South America and the methods of the Roman Catholic Church there.

UGANDA'S WHITE MAN OF WORK. By Mrs. C. H. Fahs. Illustrated. 12mo, 289 pp. Cloth, 50 cents; paper, 35 cents *net*. Young People's Missionary Movement, New York, 1907.

This is a story of the life and work of the famous missionary, Alexander Mackay, told for young people. The story is one of fascinating interest and real inspiration. While intended for a text-book it is not in that form and can not fail to hold the attention of a boy or girl who takes it up. The novelty and heroism of the narrative lay hold strongly on the imagination and the heart.

#### NEW BOOKS

A TYPICAL MISSION IN CHINA. By W. E. Southill. 12mo, 293 pp. Illustrated. \$1.50 *net*. Fleming H. Revell Co., New York, 1907.

THE CONQUEST OF THE CROSS IN CHINA. By Jacob Speicher. Illustrated. 12mo, 369 pp. \$1.50 *net*. Fleming H. Revell Co., 1907.

THE AWAKENING OF CHINA. By Dr. W. A. P. Martin. 8vo. \$3.80 *net*. Doubleday, Page & Co., New York, 1907.

THE CHINESE EMPIRE. Edited by Marshall Broomhall. 8vo, 450 pp. Illustrated. 7s. 6d. *net*. Morgan & Scott, London, 1907.

FROM OPIUM FIEND TO PREACHER. By A. P. Quirmbach. 12mo, 160 pp. Illustrated. 75 cents. Methodist Mission Rooms, Toronto, 1907.

BOYS' CONGRESS OF MISSIONS. By Emma E. Koehler. 12mo. 50 cents. Presbyterian Board of Publication, Philadelphia, 1907.

WAYS THAT ARE DARK. By W. Gilbert Walshe. 5s. *net*. Kelley & Walsh, Shanghai, China, 1907.

UGANDA'S WHITE MAN OF WORK. By Sophia Lyon Fahs. Illustrated. 12mo, 289 pp. Cloth, 50 cents; paper, 35 cents, *net*. Young People's Missionary Movement, New York, 1907.

UGANDA BY PEN AND CAMERA. By C. W. Hattersley. 2s. Religious Tract Society, London. American S. S. Union, Philadelphia, 1907.

COILLARD OF THE ZAMBESI. By C. W. Mackintosh. Map. Illustrations. 8vo, 484 pp. \$2.50 *net*. American Tract Society, 1907.

JOHN G. PATON. 3 volumes in one. \$1.50. Fleming H. Revell Co., 1907.

THE RELIGION OF ISLAM. By F. A. Klein. 7s. 6d. Kegan Paul & Co., London, 1907.

OUR MOSLEM SISTERS. Edited by Annie Van Sommer and Dr. S. M. Zwemer. 12mo. Illustrated. \$1.25 *net*. Fleming H. Revell Co., 1907.

EASTERN MISSIONS FROM A SOLDIER'S STANDPOINT. By Col. G. K. Scott Moncrieff. 12mo, 181 pp. 2s. The Religious Tract Society, London, 1907.

OUTLINE HISTORIES OF THE C.M.S. Vol. III. China, Japan, New Zealand, British America. 12mo, 159 pp. 1s. *net*. Church Missionary Society, London, 1907.

METHODIST MISSIONARY HAND-BOOKS. 7 volumes, 16mo. Jennings & Graham, Cincinnati, 1907.

#### PAMPHLETS

THEN AND NOW IN CHINA. By Griffith John. London Missionary Society.

CHRIST, THE CREATOR OF NEW JAPAN. By William Elliot Griffis. American Board C.F.M., Boston.

HARVEST TIME AT KENG TUNG. American Baptist Missionary Union, Boston.

THROUGH THE HEART OF BRAZIL. By F. Glass. 12mo. South American Evangelical Mission, Liverpool, 1907.

CATALOGUE OF MISSIONARY BOOKS. American Baptist Missionary Union, Boston.

CATALOGUE OF CURRENT CHRISTIAN LITERATURE FOR CHINA. Compiled by Rev. D. MacGillivray. Christian Literature Society, Shanghai, 1907.



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